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# The National Catholic Educational Association

BULLETIN

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VOL. XXXIII

NOVEMBER, 1936

No. 1

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## REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE THIRTY-THIRD ANNUAL MEETING NEW YORK, N. Y.

APRIL 14, 15, 16, 1936

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PUBLISHED QUARTERLY BY THE NATIONAL CATHOLIC  
EDUCATIONAL ASSOCIATION

Subscription Price \$1.00 per Year

ANNUAL INDIVIDUAL MEMBERSHIP FEE IN THE ASSOCIATION, INCLUDING  
BULLETIN, \$2 00

Office of the Secretary General, 1312 Massachusetts Ave., N. W., Washington, D. C.

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Entered as second-class mail matter June 4, 1930, under the Act of Congress of July  
16, 1894, at the post office at Washington, D. C.

Acceptance for mailing at special rate of postage provided for in Section 1103,  
Act of October 3, 1917. Authorized July 10, 1918.

*Nihil Obstat:*

GEORGE JOHNSON,  
CENSOR DEPUTATUS

*Imprimatur:*

† MICHAEL J. CURLEY,  
ARCHBISHOP OF BALTIMORE

BALTIMORE, MD., November 1, 1936.

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 Rev. David C. Gildea, J.C.L., A.M., Syracuse, N. Y.

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 Very Rev. Lorenzo C. McCarthy, O.P., Ph.D., Providence, R. I. } 1936-38  
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 Rev. Thurber M. Smith, S.J., St. Louis, Mo } 1936-37  
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 Sister Jeanne Marie, C.S.J., St. Paul, Minn. }  
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 Rev. William T. Dillon, J.D., Brooklyn, N. Y. }  
 Rev. Edward A. Fitzgerald, S.T.B., Dubuque, Iowa. } Mid-Western Unit  
 Rev. Daniel J. McHugh, C.M., M.S., F.R.A.S., Chicago, Ill. }  
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 Right Rev. Abbot Lambert Burton, O.S.B., Lacey, Wash. } Western Unit  
 Rev. Francis J. McGarrigle, S.J., Portland, Oreg. }

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 Very Rev J B Moriarty, A B, Ironwood, Mich.  
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 Rev Joseph P Ryan, C.M., A.M., Brooklyn, N. Y.  
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 Rev Edward J. Tobin, Ph.D., New Brighton, S I., N. Y.

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 Secretary—Rev. Thomas V. Cassidy, A.M., S.T.L., Providence, R. I.  
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## PARISH-SCHOOL DEPARTMENT

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 Members of the General Executive Board—Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; Rev. David C Gildea, J.C.L., A.M., Syracuse, N. Y.  
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 Rev. Leon A. McNeill, A.M., Wichita, Kans.  
 Rev. Edward J. Westenberger, Ph.D., Green Bay, Wis.  
 Brother George N. Sauer, S.M., Dayton, Ohio.  
 Sister Scholastica, Buffalo, N. Y.

## Catholic Deaf-Mute Section

Chairman—  
 Secretary—

## Catholic Blind-Education Section

Chairman—Rev Joseph M Stadelman, S.J., New York, N. Y.  
 Secretary—Sister M. Richarda, O.P., New York, N. Y.

## SEMINARY DEPARTMENT

President—Rev. Francis J. Connell, C.S.S.R., S.T.D., Esopus, N. Y.  
 Vice-President—Right Rev Msgr. George J. Rehring, S.T.D., Norwood, Ohio.  
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 Members of the General Executive Board—Rev. Joseph J. McAndrew, A.M., LL.D., Emmitsburg, Md.; Very Rev. Francis Luddy, Rochester, N. Y.

## Minor-Seminary Section

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 Vice-Chairman—Very Rev. Stephen Thuis, O.S.B., St Meinrad, Ind.  
 Secretary—Rev. Martin H. Marnon, A.B., Buffalo, N. Y.

## Committee on the Accrediting of Colleges

Chairman—Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R. I.	
Secretary—Rev. Daniel M. O'Connell, S.J., Ph.D., Chicago, Ill.	
Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R. I.	} 1936-39
Rev. Daniel M. O'Connell, S.J., Ph.D., Chicago, Ill.	
Sister M. Aloysius Molloy, A.M., Ph.D., Winona, Minn.	
Very Rev. John W. Hynes, S.J., New Orleans, La.	
Rev. Daniel J. McHugh, C.M., M.S., F.R.A.S., Chicago, Ill.	} 1936-38
Mr. Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Milwaukee, Wis.	
Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.	
Very Rev. Anselm M. Keefe, O.Praem., Ph.D., West De Pere, Wis.	} 1936-37
Rev. William J. Murphy, S.J., Newton, Mass.	



# CONSTITUTION

---

## ARTICLE I

### NAME

SECTION 1. The name of this Association shall be the Catholic Educational Association of the United States.

## ARTICLE II

### OBJECT

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments.

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference, and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

## ARTICLE III

### DEPARTMENTS

SECTION 1. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

## ARTICLE IV

## OFFICERS

SECTION 1. The officers of the Association shall be a President General; several Vice-Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the Presidents of the Departments, and two other members elected from each Department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

## ARTICLE V

## THE PRESIDENT GENERAL

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

## ARTICLE VI

## THE VICE-PRESIDENTS GENERAL

SECTION 1. The Vice-Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice-President General shall perform his duties. In the absence of the President General and First Vice-President General, the duties of the President General shall be performed by the Second Vice-President General; and in the absence of all these, the Third Vice-President General shall perform the duties. In the absence of the President General and all Vice-Presidents General, a *pro-*

*tempore* chairman shall be elected by the Association on nomination, the Secretary putting the question.

## ARTICLE VII

### THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to reelection. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

## ARTICLE VIII

### THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

## ARTICLE IX

### THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make

arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading, and publishing of the papers of the Association meetings.

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

## ARTICLE X

### MEMBERSHIP

SECTION 1. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in the meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.



## ARTICLE XI

## MEETINGS

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

## ARTICLE XII

## AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

## ARTICLE XIII

## BY-LAWS

SECTION 1. By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

## BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

## INTRODUCTION

Under the gracious patronage of His Eminence, Patrick Cardinal Hayes, the National Catholic Educational Association met in New York during Easter Week in the year 1936. The addresses delivered on that occasion and the papers read in the various departments are contained in this volume and he who reads them cannot fail to be impressed with the fact that Catholic educators in the United States are fully aware of the sacred character of the responsibility that has been placed upon them and are carrying on their work with an enthusiasm that is at the same time intelligent and brave. The 1936 meeting will live long in the memories of all who attended it, and it is hoped that this record of its proceedings will bring inspiration and enlightenment to all the members of the Association.

Preparations are now under way for the 1937 meeting. A cordial invitation has come to the Association from His Excellency, Most Rev. John A. Floersh, Bishop of Louisville, and in that city the Association will hold its Thirty-fourth Annual Meeting beginning Wednesday, March the 31st, and closing Friday, April the 2nd.

The National Catholic Educational Association affords Catholic educators an opportunity of meeting together in a voluntary manner for the discussion of their common problems and the achievement of a common mind concerning the aims and purposes of the Catholic School in the United States. Lately, a number of reorganizations have taken place within its structure, with the result that its value to our Catholic schools will be increased. The difficulties that face the Church in carrying on her educational mission in this modern world are tremendous. All about us there is strange disdain for religion and a refusal to consider it seriously as a solvent for human ills. This places a new missionary responsibility upon the Catholic teacher and obligation to keep the Light in the Darkness even though the Darkness refuses to comprehend it. Under the guidance of the Bishops of the United States, whose interests it always strives to serve, the National Catholic Educational Association is dedicated to this great cause.

## MEETING OF THE EXECUTIVE BOARD

---

New York, N. Y., April 13, 1936, 3:00 P. M.

A meeting of the General Executive Board of the National Catholic Educational Association was called to order by the Most Reverend Chairman at the Waldorf-Astoria Hotel, New York City, at 3:00 P. M.

Present were: The President General, the Most Reverend Francis W. Howard, D.D., Rev. John B. Furay, S.J., Rev. Joseph J. McAndrew, A.M., LL.D., Rev. Charles A. Finn, D.D., P.P., Very Rev. Francis Luddy, Very Rev. Aloysius J. Hogan, S.J., Ph.D., Rev. William F. Cunningham, C.S.C., Ph.D., Rev. P. A. Roy, S.J., A.M., Brother Benjamin, C.F.X., A.M., Rev. Paul E. Campbell, A.M., Litt.D., LL.D., and the Reverend George Johnson.

The Reverend William R. Kelly, A.M., Diocesan Superintendent for New York, was present as an invited guest.

The minutes of the previous meeting were read and approved.

The Secretary General presented his report on the Association and it was voted to receive the report.

The Right Reverend Treasurer General presented his report. It was voted to receive this report and refer it to the Committee on Finance for audit.

It was voted that the President General be authorized to appoint the regular committees of the Executive Board on Program, Finance, and Publication.

It was voted to request the Association to authorize the President General to appoint the regular Committees on Nominations and Resolutions.

It was voted to send a cablegram to the Holy Father requesting his Apostolic Benediction.

It was voted that the report of the committee appointed at the last meeting, representing the School-Superintendents' Department, the Parish-School Department, and the Secondary-School Department be received and spread on the minutes.

The meeting adjourned at 5:00 P. M.

GEORGE JOHNSON,  
*Secretary.*

# FINANCIAL REPORT

## OF

# The National Catholic Educational Association

### TREASURER GENERAL'S REPORT

Philadelphia, Pa., June 30, 1936.

#### Receipts

1935	To Cash—	
July 1	Balance on hand as per last statement	\$2,931.13
Aug 9.	Received per Secretary General	2,000.00
Oct 18.	Received per Secretary General	1,500.00
Dec 3	Received per Secretary General	500.00
1936		
Mar 10.	Received per Secretary General	500.00
May 29	Received per Secretary General	5,000.00
June 24.	Received per Secretary General	3,000.00
Total cash received		\$15,431.13

#### Expenditures

1935	By Cash—	
July 6.	Order No. 1. Business Management, National Catholic Welfare Conference— Office rent, June 1 to June 30, 1935... \$25.00 Reimbursement for payment of express- age ..... 2.33 Reimbursement for payment of telegram 1.04	\$28.37
July 6.	Order No. 2. P J Kenedy & Sons, Official Catholic Directory..	5.19
July 6.	Order No. 3. Rev. George Johnson, Ph D, Secretary General— Salary, July 1, 1934 to June 30, 1935.....	1,000.00
July 6.	Order No. 4. Rev. George Johnson, Ph D, Secretary General— Expenses, July 1, 1934 to June 30, 1935.....	500.00
July 6.	Order No. 5. Right Rev. Msgr. John J. Bonner, D D., Treasurer General—Allowance, July 1, 1934 to June 30, 1935 .....	100.00
July 6.	Order No. 6. Office Help—Salary, April 1 to June 30, 1935....	500.00
July 6.	Order No. 7. Standley L. Richardson, Receiver, Belvedere Press, Inc .....	177.30
July 6.	Order No. 8. James E. Cummings—Traveling expenses to Chicago, Ill., to make arrangements for Annual Meeting, April, 1935.....	87.21
July 6.	Order No. 9. Stevens Hotel—Expenses of Annual Meeting, Chicago, Ill., April, 1935.....	28.54

## FINANCIAL REPORT

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Aug. 20.	Order No. 10.	Ransdell Incorporated—Printing . . . . .	125.90
Aug. 20	Order No. 11.	Business Management, National Catholic Welfare Conference—Office rent, July 1 to Aug. 31, 1935 . . . . .	50.00
Aug. 20.	Order No. 12.	Security Storage Co.—Rental of vaults for publications . . . . .	39.00
Nov. 2.	Order No. 13.	Boardman, Haas & Geraghty, Inc.—Premium, Insurance Bond, Treasurer General, Oct. 29, 1935 to Oct. 29, 1936. . . . .	12.50
Nov. 2	Order No. 14.	Security Storage Co.—Rental of vaults for publications . . . . .	39.00
Nov. 2.	Order No. 15.	American Council on Education—Annual dues. . . . .	100.00
Nov. 2.	Order No. 16.	Ransdell Incorporated—Printing . . . . .	123.04
Nov. 2.	Order No. 17.	Business Management, National Catholic Welfare Conference—Office rent, Sept. 1 to Oct. 31, 1935 . . . . .	50.00
Nov. 2.	Order No. 18.	Office Help—Salary, July 1 to Sept. 30, 1935. . . . .	500.00
Nov. 2.	Order No. 19.	N. C. E. A. Office Expense Account . . . . .	10.00
Nov. 2	Order No. 20.	Rev. George Johnson, Ph.D., Secretary General—Expenses, July 1, 1935 to June 30, 1936. . . . .	500.00
Dec. 10.	Order No. 21.	Rev. Daniel M. O'Connell, S.J., Ph.D., Secretary—Expenses of Committee on Accrediting, July 1, 1935 to June 30, 1936 . . . . .	500.00
Dec. 10.	Order No. 22.	Members of Advisory Committee—Expenses in attending meeting, Cleveland, Ohio, Sept. 25, 1935 . . . . .	37.00
Dec. 10.	Order No. 23.	Catholic Education Press—Reprints from Catholic Educational Review, Sept. and Oct., 1935. . . . .	63.75
Dec. 10.	Order No. 24.	Shoreham Hotel—Expenses of Executive Board meeting, Nov. 15, 1935. . . . .	24.00
Dec. 10.	Order No. 25.	Business Management, National Catholic Welfare Conference— Office rent, Nov. 1 to Dec. 31, 1935. . . . . \$50.00 Clerical work . . . . . . . . . . .50	50.50
1936			
Mar. 14.	Order No. 26.	Security Storage Co.—Rental of vaults for publications . . . . .	39.00
Mar. 14.	Order No. 27.	Union Envelope Co. . . . .	31.20
Mar. 14.	Order No. 28.	Members of Executive Board—Expenses in attending meeting, Washington, D. C., Nov. 15, 1935. . . . .	260.04
Mar. 14.	Order No. 29.	Business Management, National Catholic Welfare Conference, Washington, D. C.— Office rent, Jan. 1 to Mar. 31, 1936. . . . . \$75.00 Reimbursement for payment of telegrams . . . . . 9.42	84.42
Mar. 14.	Order No. 30.	Postage—Annual statements . . . . . 90.00 N. C. E. A. Office Expense Account. . . . . 10.00	100.00
June 2.	Order No. 31.	Members of Executive Board—Expenses in attending meeting, Washington, D. C., Nov. 15, 1935 . . . . . 111.00 Members of Advisory Committee—Expenses in attending meeting, Washington, D. C., Jan. 7, 1936 . . . . . 60.50	171.50
June 2	Order No. 32.	Ransdell Incorporated—Printing Annual Report, 1935 . . . . .	1,741.60

## 20 NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

June 2.	Order No. 33.	Ransdell Incorporated—Printing . . . . .	344.18
June 2	Order No. 34.	Security Storage Co.—Rental of vaults for publications . . . . .	39.00
June 2.	Order No. 35.	Business Management, National Catholic Welfare Conference—Office rent, April 1 to May 31, 1936	50.00
June 2.	Order No. 36.	Virginia Paper Co.....	2.70
June 2	Order No. 37.	Charles G. Stott & Co., Inc—Office supplies.....	3.90
June 2	Order No. 38.	P J. Kenedy & Sons, Official Catholic Directory, 1936 .....	5.19
Total cash expended .....			<u>\$7,519.03</u>

### Summary

1936			
June 30	Total cash received to date.....		\$15,431.13
June 30.	Bills paid as per orders.....		<u>7,519.03</u>
June 30.	Cash on hand in Treasurer General's account.....		\$7,912.10
June 30	Payment received at Convention, June, 1931, not included in Convention receipts or vouchers and entered in cash book, November 29, 1935.....		20.00
June 30.	Due from Secretary General's office, balance of receipts to June 30, 1936 . . . . .		<u>4,155.43</u>
June 30.	Total cash on hand .....		<u>\$12,087.53</u>
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	Total receipts of year.....		\$19,606.56
	Net receipts of year.....		<u>12,087.53</u>

(Signed) JOHN J. BONNER,

*Treasurer General.*

## RECEIPTS OF THE SECRETARY GENERAL'S OFFICE

The following is an itemized statement of the receipts of the office of the Secretary General for the year, July 1, 1935, to June 30, 1936.

July, 1935

1. Cash on hand...	\$6,751 95
1. Webster Coll., Webster Groves, Mo.	20 00
1. Rosati-Kain High Sch., St. Louis	10 00
1. Rev. S. Klopfer, St. Francis, Wis.	2 00
1. St. Casimir Sch., Milwaukee....	12 00
1. Sr. M. Cordula, Great Falls....	2 00
1. Rev. A. Strazzoni, Syracuse....	2 00
2. Very Rev. A. M. Keefe, West De Pere, Wis. ....	10 00
2. Srs. Holy Union of Sacred Hearts, Pawtucket, R. I. ....	2 00
3. Rev. J. J. Jepson, Washington .	2 00
3. Miss W. L. McGrath, Brooklyn	2 00
5. Acad. St. Scholastica, Chicago	10 00
5. Rev. H. De Gryse, Monroe, Mich	2 00
5. Rev. J. Hensbach, Dimock, S. D.	2 00
6. Loretto Heights Coll., Loretto P. O., Colo. ....	20 00
6. Mt. St. Mary Acad., Burlington .	10 00
6. St. Agatha Sch., Philadelphia....	2 00
6. St. Bonifacius Sch., Philadelphia	6 00
6. St. Mary Sch., Paterson, N. J....	4 00
6. Srs. St. Dominic, Poughkeepsie..	2 00
8. Dr. G. H. Derry, Detroit.....	2 00
8. Rt. Rev. Msgr. N. Pfeil, Cleveland	2 00
8. St. Adalbert Sch., Philadelphia...	2 00
8. Sr. M. Eugene, Brooklyn .....	2 00
8. Sr. Valeria, Fond-du-lac, Wis....	2 00
9. Mother Josephine, Hartford. .	10 00
9. Most Rev. J. P. McCloskey, Jaro, Iloilo, P. I. ....	2 00
9. Most Prec. Blood Sch., Philadel- phia .....	8 00
9. Sr. M. Clara, Erie.....	10 00
10. Rev. E. J. Donovan, Great Neck, L. I. ....	2 00
10. Rev. F. S. Legowski, Toledo.....	2 00
10. Rev. R. MacDonald, New Aber- deen, N. S. ....	4 00
10. Sr. M. Borgia, Brooklyn.....	6 00
10. Srs. Most Precious Blood, P. O. Red Bud, Ill. ....	6 00
10. Srs. Notre Dame, Laurium, Mich.	4 00
10. Srs. Notre Dame, Milwaukee....	2 00
11. Ursuline Acad., Toledo.....	20 00
11. Mr. I. C. Baker, Springfield, Mass.	2 00
11. Highland Heights, New Haven...	2 00
12. St. Mary Sch., Stoughton, Mass..	6 00
13. St. Joseph Sch., Cairo, Ill.....	10 00
13. Sr. M. Edith, St. Mary's, Pa.....	4 00
15. Sr. M. Ignatius, Nazareth P. O., Ky. ....	10 00
16. Franciscan Srs., Brooklyn .	8 00
17. Ottumwa Heights Coll., Ottumwa, Iowa .	20 00
17. Mother M. Rose, New Orleans...	2 00
17. Rev. C. J. Ryan, Cincinnati ..	2 00
17. Mother Superior, Allison Park P. O., Pa.....	2 00
17. Sr. Superior, St. Mary Conv., Beaver Falls, Pa.....	2 00

July, 1935

17. Sr. Superior, St. Joseph Conv., Braddock, Pa. ....	2 00
17. Sr. Superior, St. Ann Conv., Castle Shannon, Pa.....	2 00
17. Sr. Superior, St. Joseph Conv., Dover, Ohio .....	2 00
17. Sr. Superior, St. Joseph Conv., Duquesne, Pa. ....	2 00
17. Sr. Superior, All Saints Conv., Etna, Pa. ....	2 00
17. Sr. Superior, St. Mary Conv., Ford City, Pa.....	2 00
17. Sr. Superior, St. Cecilia Conv., Glassport, Pa. ....	2 00
17. Sr. Superior, St. Mary Conv., Glenshaw P. O., Pa. ....	2 00
17. Sr. Superior, St. Margaret Sch., Greentree, Pa. ....	2 00
17. Sr. Superior, St. Mary Conv., Herman, Pa. ....	2 00
17. Sr. Superior, St. Agnes Sch., Homestead P. O., Pa.....	2 00
17. Sr. Superior, St. Mary Conv., Johnstown, Pa. ....	2 00
17. Sr. Superior, St. Michael Sch., Johnstown, Pa. ....	2 00
17. Sr. Superior, St. Mary Conv., McKeesport, Pa. ....	2 00
17. Sr. Superior, St. Mary Conv., McKees Rocks, Pa.....	2 00
17. Sr. Superior, St. Francis Conv., Munhall, Pa. ....	2 00
17. Sr. Superior, Sacred Heart Conv., New Philadelphia, Ohio.....	2 00
17. Sr. Superior, St. Boniface Conv., Penn Station, Pa. ....	2 00
17. Sr. Superior, Holy Trinity Conv., Pittsburgh .....	2 00
17. Sr. Superior, Mt. Immaculata, E. E. Pittsburgh.....	2 00
17. Sr. Superior, St. Ambrose Conv., N. S. Pittsburgh.....	2 00
17. Sr. Superior, St. Basil Conv., Pittsburgh .....	2 00
17. Sr. Superior, St. Joseph High Sch., E. E. Pittsburgh.....	2 00
17. Sr. Superior, St. Martin Conv., W. E. Pittsburgh.....	2 00
17. Sr. Superior, St. Norbert Conv., Overbrook, Pittsburgh .....	2 00
17. Sr. Superior, Toner Inst., Brook- line, Pittsburgh .....	2 00
17. Sr. Superior, St. Cecilia Conv., Rochester, Pa. ....	2 00
17. Sr. Superior, St. Mary Conv., Sharpsburg, Pa. ....	2 00
17. Sr. Superior, St. Alphonsus Conv., Springdale, Pa. ....	2 00
17. Sr. Superior, Sacred Heart Conv., Tarentum, Pa. ....	2 00

## July, 1935

17. Sr. Superior, St. Alphonsus Conv., Wheeling .....	2 00
18. Mother M. Alodie, Pawtucket, R. I. ....	2 00
20. Rt. Rev. Msgr. J. H. McMahon, New York .....	2 00
20. Mother M. Colombiere, Chestnut Hill, Philadelphia .....	2 00
22. Spring Hill Coll., Spring Hill, Ala. ....	20 00
22. Rev. I. Cwiklinski, Sturtevant, Wis. ....	2 00
22. Librarian, Loyola Coll., Montreal	2 00
22. Rev. J. M. Petter, Rochester ..	2 00
22. Srs. Holy Names, Pomona, Calif. ....	2 00
23. Sacred Heart Acad., Grand Rapids	10 00
23. Rev. J. J. Vogel, Toledo. ....	2 00
26. Mother Superior, St. Martin, Brown Co., Ohio .....	2 00
27. Acad. Mercy, Philadelphia. ....	10 00
29. Rev. D. B. Zuchowski, Kankakee, Ill. ....	2 00
30. Acad. Mt. St. Ursula, Bedford Park, New York .....	10 00
30. Srs. Notre Dame, Camden, N. J. ....	6 00

## August, 1935

1. Bro. Francis Louis, Poughkeepsie, N. Y. ....	2 00
1. Felician Srs., Enfield, Conn. ....	2 00
2. Loyola Univ., New Orleans .....	20 00
2. Rev. M. Brennan, Maynooth, Ireland	2 00
3. Very Rev. A. W. Kieffer, Prince- ton, N. J. ....	2 00
3. Sacred Heart Sch., Phoenixville, Pa. ....	2 00
5. Marquette Univ., Milwaukee. ....	20 00
5. Mr. M. L. Melzer, Milwaukee. ....	2 00
5. Nazareth Normal Sch., Rochester	4 80
6. Sr. M. Benildis, Marylhurst, Oreg. ....	2 00
7. Rev. J. Schmetzer, Houston, Tex. ....	4 00
9. Ursuline Acad., Pittsburgh .....	10 00
10. Our Lady Peace Sch., Milmont Park, Pa. ....	2 00
12. Coll. St. Thomas, St. Paul .....	20 00
12. Sch. Srs. Notre Dame, New Orleans .....	5 00
13. Mr. W. O. M. Simmons, New York	6 00
14. Rev. J. M. Duffy, Rochester. ....	2 00
14. Sacred Heart Junior Coll. & Nor- mal Sch., Louisville ..	2 00
14. Rev. F. G. Walker, St. Mary-of- the-Woods, Ind. ....	2 00
15. Mount Mary, Milwaukee .....	40 00
19. Acad. Our Lady Mercy, Milford, Conn. ....	10 00
24. St. Felix Capuchin Monastery, Huntington, Ind. ....	10 00
26. Sr. M. Aquinas, Pittsburgh .....	6 00
31. Rev. J. A. Smith, Sayville, L. I. ....	2 00

## September, 1935

3. Rev. C. W. Burkart, Montgomery, Ind. ....	2 00
3. St. Andrew Sch., St. Paul. ....	2 00
4. Srs. St. Martha, Charlottetown, P. E. I. ....	2 00
6. Nazareth Coll., Rochester .....	20 00
6. Srs. Charity, Roxbury, Boston. ....	2 00
7. St. Ambrose Coll., Davenport. ....	20 00
7. Coll. St. Teresa, Winona. ....	20 00
7. Our Lady Good Counsel Acad., Mankato, Minn. ....	10 00

## September, 1935

7. Srs. Mercy, Fremont, Ohio. ....	2 00
9. St. Francis Assisi Sch., Norris- town, Pa. ....	2 00
10. Marywood Coll. Library, Scranton,	2 00
11. Rev. N. Brust, St. Francis, Wis. ....	2 00
11. Rt. Rev. Msgr. P. Guldlay, Wash- ington .....	6 00
12. Mr. F. P. Garvan, New York. ....	2 00
12. Sr. M. Ferdinand, Joliet, Ill. ....	4 00
13. Coll. Notre Dame, Belmont, Calif. ....	20 00
16. Mr. J. E. Cummings, Washington	2 00
16. Rev. H. J. Reis, Lake Linden, Mich. ....	4 00
18. Mr. E. J. Gergely, Philadelphia ..	4 00
19. Univ. Detroit, Detroit ..	20 00
20. Aquinas Acad., Tacoma, Wash. ....	4 00
20. Rev. C. A. Carosella, Oak Park, Ill. ....	2 00
20. Rev. E. C. Prendergast, New Orleans .....	2 00
24. Newman Sch., Lakewood, N. J. ....	10 00
25. Acad. Holy Child Jesus, Suffern, N. Y. ....	10 00
27. Miss B. V. Hermann, Carteret, N. J. ....	6 00
28. Lexington Latin Sch., Lexington, Ky. ....	10 00
30. Sr. M. St. Charles, Santa Rosa, Calif. ....	10 00
30. Bro. J. H. Fink, St. Boniface, Man. ....	2 00
30. Miss A. C. Ferry, San Francisco	2 00
30. Postage .....	25

## October, 1935

1. Duquesne Univ., Pittsburgh .....	20 00
4. Srs. Charity, Dorchester, Boston	2 00
5. Mrs. R. L. Hoguet, New York. ....	2 00
9. Library, Coll. St. Scholastica, Duluth .....	2 00
10. Rev. T. A. Egan, Chicago. ....	4 00
10. Prof. C. Selmer, New York. ....	2 00
12. Seton Hill Coll., Greensburg, Pa. ....	20 00
12. Rev. F. Mayer, Rensselaer, N. Y. ....	2 00
12. St. Boniface Sch., San Francisco	2 00
15. St. Augustine Sch., Bridgeport, Pa. ....	2 00
15. St. John Cantius Sch., Wilno, Minn. ....	4 00
21. Holy Names Central High Sch., Oakland, Calif. ....	10 00
23. Gonzaga Univ., Spokane. ....	20 00
23. Sr. M. Agnes, Richmond. ....	2 00
25. K. C. Educational Bureau, New Haven, Conn. ....	2 00
28. John Carroll Univ., Cleveland. ....	20 00
28. Rev. J. B. Mullin, Boston. ....	2 00
28. Sr. Lucia, Missoula, Mont. ....	2 00
28. Srs. Notre Dame Namur, So. Boston .....	8 00
29. St. Bonaventure Coll. & Sem., St. Bonaventure, N. Y. ....	20 00
29. Mother M. Anselm, Amityville, L. I. ....	2 00
31. St. John Coll., Shreveport, La. ....	30 00
31. Bulletins .....	6 00
31. Reports .....	4 00

## November, 1935

4. Our Lady Mercy High Sch., Cin- cinnati .....	20 00
6. Dr. L. F. Kuntz, Notre Dame, Ind. ....	2 00
7. Mrs. N. J. Cartmell, Forest Hills, N. Y. ....	2 00



## November, 1935

8. Ursuline Acad., Springfield, Ill. . .	10 00
8. Ursuline Srs., Springfield, Ill. . .	2 00
11. St. Mary Acad., Milwaukee . . .	30 00
11. Srs St Francis Assisi, Milwaukee . .	2 00
22. Rev. J. L. Linsenmeyer, Detroit . .	4 00
22. Sr Superior, Sacred Heart Sch., Oakland, Calif. . . . .	2 00
22. Rev J. A. Van Heertum, Chicago . .	2 00
27. Very Rev. C. M. Hegerich, Allison Park P O., Pa. . . . .	2 00
27. Rev. T. P. Mulligan, Cleveland. . .	2 00
27. Sr M. Grace, Hooksett, N. H. . .	2 00
27. Rev. J. M. Voelker, Washington . .	2 00
29. Miss E. C. Hasson, Wilmington . .	20 00
30. Mr. M. R. Kneiff, St. Louis. . . .	4 00
30. Reports . . . . .	3 00

## December, 1935

4 Sr. M. Elizabeth, Cedar Rapids, Iowa . . . . .	2 00
5. Sr M. Mechtildis, Lakewood, Cleveland . . . . .	2 00
6. Rev J K Sharp, Huntington, N. Y. . . . .	2 00
9. Mr. C. Healy, Nazareth, Mich. . .	2 00
20. Sr. M. Justina, Milwaukee . . .	2 00
23. St. Catherine Sch., Germantown, Philadelphia . . . . .	8 00
30. St Paul Cath. Orphanage, St. Paul . . . . .	8 00
31. Rev. J. L. Morkovsky, Rome, Italy .	4 00
31. Bulletins . . . . .	1 00
31. Reports . . . . .	5 00

## January, 1936

2 Mr. F. J. Rooney, Chicago . . .	2 00
2 Sr. M. Bertrand, Scranton . . .	2 00
2 Sr M. Bronislava, Detroit . . .	2 00
2 Univ Santo Tomas Library Dept., Manila, P. I. . . . .	4 00
6 Srs. Charity, Carnegie, Pa. . . .	2 00
6 Rev. P. Zwart, Pesotum, Ill. . . .	14 00
10. Rev R. Gross, Dongan Hills, S. I. .	2 00
14. Rt. Rev. Msgr. J. F. Hickey, Norwood, Ohio . . . . .	2 00
20. Conv St Elizabeth, Convent Sta- tion, N. J. . . . .	40 00
21. Sr. Constantia, Xenia, Ohio . . .	2 00
23. Sr. Margaret Mary, Louisville . .	20 00
27. Sr. M. Liguori, E Providence, R. I. .	2 00
28. St. Edward Univ., Austin, Tex. . .	80 00
30. Rev. D. M. Halpin, Dayton, Ohio . .	2 00
31. Reports . . . . .	7 00

## February, 1936

3. Immaculate Heart Coll., Holly- wood, Calif. . . . .	20 00
3. Rev. A. J. Breen, Dubuque . . .	2 00
3. Rev. J. Pittz, Middle Ridge, Wis. .	12 00
4. Nazareth Coll., Rochester . . .	20 00
5. Srs Mercy, Hartford . . . . .	6 00
8. Rev. W. A. Roddy, Cincinnati. . .	2 00
8. St. Ann Acad., New York . . . .	2 00
10. Srs St. Joseph, Randolph, Mass. .	10 00
17. Dominican Priory Library, Minne- apolis . . . . .	2 00
19. Sr. M. Louise, Providence. . . .	2 00
19. Trinity High Sch., Bloomington, Ill. . . . .	2 00
21. Mother Lioba, Covington. . . .	4 00
24. Rev. J. H. Fitzmaurice, New Haven, Conn. . . . .	2 00
29. Reports . . . . .	2 00

## March, 1936

7. Rev. P. E. Campbell, Pittsburgh .	10 00
10. St. Anthony Sch., Shirley, Mass. .	8 00
11. St. Mary Coll., Leavenworth. . .	20 00
12. Mr. J. B. McElroy, New York. . .	2 00
12. Sr. Marietta, Brooklyn . . . . .	2 00
12. Sr. M. Augusta, Brooklyn . . .	2 00
12. Sr. M. Dafrose, Brooklyn. . . .	4 00
12. Sr. M. Dolorita, Brooklyn . . . .	2 00
12. Sr. M. Dorothy, Brooklyn. . . .	2 00
12. Sr. M. Florence Rose, Brooklyn. .	2 00
12. Sr. M. Laetitia, Brooklyn. . . .	2 00
12. Sr. M. Thomas Aquin, Brooklyn. .	2 00
14. Coll. Misericordia, Dallas. . . .	20 00
14. Catholic School Board, Chicago . .	2 00
17. Very Rev. J. M. Hogan, Ogdens- burg . . . . .	2 00
18. St. Christopher Sch., Baldwin, L. I. .	2 00
19. Rev. F. A. Brady, Philadelphia. . .	2 00
19. Rt. Rev. Msgr. P. N. Breslin, Bronx, New York. . . . .	2 00
19. Rev. W. T. Dillon, Brooklyn . . .	2 00
19. Sr. Domitilla, Brooklyn. . . . .	2 00
20. Georgetown Univ., Washington. .	20 00
20. Manhattan Coll., New York. . . .	20 00
20. Providence Coll., Providence. . . .	20 00
20. Bro. Eugene, Brooklyn. . . . .	2 00
20. Bro. Patrick, New York . . . . .	2 00
20. Mr H S Brown, New York . . . .	2 00
20. Rev J F. Dwyer, Jersey City, N. J. . . . .	2 00
20. Mr. D. C. Fausz, New York . . .	2 00
20. Rt. Rev. Msgr. T. J. O'Brien, Brooklyn . . . . .	2 00
20. Rev. F. E. Tourcher, Villanova, Pa. . . . .	2 00
20. Mr. D. P. Towers, New York. . .	2 00
21. Immaculate Conception Sem., Darlington, N. J. . . . .	25 00
21. St. Joseph Sem., Yonkers, N. Y . .	25 00
21. St. Mary Sem, Baltimore . . . .	25 00
21. Catholic Univ. America, Wash- ington . . . . .	20 00
21. Coll New Rochelle, New Rochelle, N. Y. . . . .	20 00
21. St. Brendan Dioc. High Sch., Brooklyn . . . . .	10 00
21. West Philadelphia Cath. High Sch. for Boys, Philadelphia. . . .	10 00
21. Rt. Rev. Msgr. J. V. S. Mc- Clancy, Brooklyn . . . . .	10 00
21. Bro Alfred, Pawtucket, R. I. . . .	2 00
21. Very Rev. A. M. Cyr, Bedford, Mass. . . . .	2 00
21. Rev. J. E. Grady, Rochester. . .	2 00
21. Rev. A. F. Hickey, Cambridge, Mass. . . . .	2 00
21. Mother M. Francisca, Loretto, Ky . . . . .	2 00
21. Mother M. Urban, Loretto, Ky. . .	2 00
21. Rev. J. F. Naab, Winfield, L. I. . .	2 00
21. Rev. R. Neagle, Malden, Mass. . .	2 00
21. Rev. L. O'Donovan, Baltimore. . .	2 00
21. Rev. P. A. Roy, New Orleans. . . .	2 00
21. Rev. J. V. Tracy, Brighton, Bos- ton . . . . .	2 00
21. Mr H. T. Vlymen, Brooklyn. . . .	2 00
23. Mt St. Mary Sem., Cincinnati. . .	25 00
23. SS. Cyril & Methodius Sem., Orchard Lake, Mich. . . . .	25 00

## March, 1936

23. Cathedral Coll., New York.....	20 00
23. St. Procopius Coll., Lisle, Ill.....	20 00
23. Seton Hall Coll., South Orange, N. J. ....	20 00
23. Coll. St. Catherine, St. Paul....	40 00
23. Acad. Notre Dame, Roxbury, Bos- ton .....	10 00
23. Acad. Notre Dame, Philadelphia	10 00
23. Acad. Our Lady Mercy, Milford, Conn. ....	10 00
23. Aquinas Inst., Rochester .....	10 00
23. Xavier High Sch. of Coll. St. Francis Xavier, New York ..	10 00
23. Rev. D. C. Gildea, Syracuse ...	20 00
23. Rev. W. J. Barry, East Boston	2 00
23. Rt. Rev. Msgr. A. C. Breig, St Francis, Wis .....	2 00
23. Bro. F. Hartwich, Dayton, Ohio	2 00
23. Rev. J. J. Burke, Peoria .....	2 00
23. Rev. E. Carlin, Flemingsburg, Ky.	4 00
23. Christian Bros., Scranton .....	2 00
23. Rev. J. B. Culemans, Moline, Ill.	2 00
23. Rt. Rev. Msgr. T. J. E. Devoy, Manchester .....	2 00
23. Very Rev. P. H. Durkin, Rock Island, Ill. ....	2 00
23. Rev. C. A. Finn, Brockton, Mass.	2 00
23. Rev. E. J. Fitzgerald, Worcester, Mass .....	2 00
23. Prof. J. A. Fitzgerald, Chicago...	2 00
23. Rev. W. J. Fogarty, Philadelphia	12 00
23. Rt. Rev. Msgr. H. J. Grimmel- man, Worthington, Ohio .....	2 00
23. Rt. Rev. Msgr. J. J. Healy, Little Rock .....	2 00
23. Rev. J. J. Heim, St. Francis, Wis .....	2 00
23. Rev. C. A. Hickey, Cincinnati ..	2 00
23. Prof. H. Hyvernatt, Washington	2 00
23. Rev. J. A. Karalus, Shenandoah, Pa. ....	2 00
23. Rev. F. M. Kirsch, Washington ..	2 00
23. Rev. L. A. McAtee, St. Louis ..	2 00
23. Mr. E. McCarthy, Cleveland ..	2 00
23. Miss A. A. Morey, Troy, N. Y....	2 00
23. Rev. R. D. Murphy, Uxbridge, Mass. ....	2 00
23. Rt. Rev. Msgr. J. F. Newcomb, Huntington, W. Va. ....	2 00
23. Rev. G. J. O'Bryan, Lexington, Ky. ....	2 00
23. Rev. J. H. Ostdieck, Omaha.....	2 00
23. Rev. C. Popeika, St. Paul .....	2 00
23. Very Rev. Father Provincial, S. J., St. Louis .....	2 00
23. Rt. Very Msgr. G. J. Rehring, Cincinnati .....	2 00
23. Rev. D. C. Riordan, Watertown, Mass. ....	2 00
23. St. Ann Acad., New York.....	2 00
23. St. Sebastian Sch., Woodside, L. I. ....	4 00
23. Salvatorian Fathers, Milwaukee..	2 00
23. Rt. Rev. Msgr. J. H. Schengber, Cincinnati .....	2 00
23. Rev. F. S. Smith, Cincinnati ...	2 00
23. Rev. A. Strazzoni, Syracuse.....	2 00
23. Rev. F. Valerius, Covington.....	2 00
23. Rev. J. J. Vaughan, Scranton...	4 00
23. Rev. C. Wallbraun, Teutopolis, Ill. ....	2 00

## March, 1936

24. St. Joseph Prep. Sem., Grand Rapids .....	10 00
24. Coll. Mt. St. Vincent, New York	20 00
24. Coll. St. Elizabeth, Convent Sta- tion, N. J. ....	20 00
24. Marywood Coll., Scranton.....	20 00
24. Regis Coll., Weston, Mass.....	20 00
24. Acad. Holy Cross, Washington. .	10 00
24. Acad. Mt. St. Vincent-on-Hud- son, New York .....	10 00
24. Marianist Preparatory, Beacon- on-Hudson, N. Y. ....	10 00
24. Marywood Sem., Scranton .....	10 00
24. Mt. St. Dominic Acad., Caldwell, N. J. ....	10 00
24. Mt. St. Joseph Coll., Baltimore	10 00
24. Queen All Saints Dioc. High Sch., Brooklyn .....	10 00
24. St. Catherine Acad., Lexington, Ky. ....	10 00
24. Rev. H. D. J. Brosseau, Gren- ville, P. Q. ....	2 00
24. Bro. Calixtus, New York .....	2 00
24. Bro. Charles Reiter, Covington .	2 00
24. Christian Bros., Baltimore .....	2 00
24. Mr. J. E. Cummings, Washing- ton .....	2 00
24. Dominican Srs., Fall River ..	2 00
24. Rev. E. J. Donovan, Great Neck, L. I. ....	2 00
24. Rev. E. T. Dunne, Wellesley, Mass. ....	2 00
24. Rev. H. F. Hillenmeyer, Fort Thomas, Ky. ....	2 00
24. Rev. G. P. Johnson, Portland, Me .....	2 00
24. Rev. C. M. Kavanagh, Bethel, Conn. ....	2 00
24. Miss S. E. Laughlin, Philadelphia	2 00
24. Rev. L. A. McNeill, Wichita.....	2 00
24. Rev. P. McNelis, Altoona .....	2 00
24. Miss T. L. Maher, Joliet, Ill.....	2 00
24. Rev. C. J. Merkle, Bellevue, Ky.	2 00
24. Rev. G. Meyer, Louisville .....	2 00
24. Mr. N. A. Montani, Philadelphia	4 00
24. Mother M. Evarista, Manchester.	8 00
24. Mother M. Joseph, Caldwell, N. J. ....	2 00
24. Rev. J. P. O'Reilly, Chicago ...	2 00
24. St. Barbara Dioc. High Sch., Brooklyn .....	2 00
24. Sr. Marie Annette, New York...	2 00
24. Rev. F. T. Stack, Detroit .....	2 00
24. Rev. E. J. Westenberger, Green Bay .....	2 00
25. St. Charles Borromeo Sem., Over- brook, Philadelphia .....	50 00
25. St. Joseph Prep. Sem., St. Bene- dict, La. ....	10 00
25. St. Louis Prep. Sem., Webster Groves, Mo. ....	10 00
25. St. Mary Coll., North East, Pa.	10 00
25. Coll. St. Thomas, St. Paul. ....	20 00
25. Fordham Univ., New York.....	20 00
25. St. Benedict Coll., Atchison, Kans. ....	20 00
25. Univ. Notre Dame, Notre Dame, Ind. ....	20 00
25. Coll. St. Rose, Albany .....	20 00
25. Acad. Our Lady, Chicago.....	10 00
25. Cathedral Latin Sch., Cleveland.	10 00
25. Covington Latin Sch., Covington	10 00

# FINANCIAL REPORT

25

## March, 1936

25. Fenwick High Sch., Oak Park, Ill. ....	20 00
25. Fordham Coll. High Sch., New York .....	10 00
25. Holy Trinity High Sch., Chicago. ....	10 00
25. Mt. St. Joseph Acad., Buffalo. ....	40 00
25. Nazareth Academy, Torresdale, Philadelphia .....	10 00
25. Notre Dame High Sch., Cleveland .....	20 00
25. St. Francis Xav. Acad., Providence .....	10 00
25. Seton Hall High Sch., South Orange, N. J. ....	10 00
25. Rev. H. E. Keller, Harrisburg ..	10 00
25. Srs. St. Benedict, Ferdinand, Ind. ....	10 00
25. Rev. L. V. Barnes, Lincoln, Nebr. ....	2 00
25. Rev. K. G. Beyer, La Crosse. ....	2 00
25. Bishop Loughlin Mem. High Sch., Brooklyn .....	10 00
25. Mr. W. C. Bruce, Milwaukee ...	2 00
25. Felician Srs., Enfield, Conn. ....	2 00
25. Felician Srs., Conv., New York. ....	2 00
25. Franciscan Fathers, Chicago .....	2 00
25. Rt. Rev. Msgr. F. L. Gassler, Baton Rouge, La. ....	2 00
25. Rev. H. M. Hald, Elmhurst, N. Y. ....	2 00
25. Rev. J. B. Herbers, Dyersville, Ia. ....	2 00
25. Rev. J. W. Huepper, Wauwatosa, Wis. ....	2 00
25. Rev. P. Kenny, Willmar, Minn. ....	2 00
25. Rev. D. J. Maguire, Lowell, Mass. ....	2 00
25. Rev. J. J. Murphy, Brighton, Boston .....	2 00
25. Rev. Provincial, Md. N. Y. Province, S. J., New York .....	2 00
25. Very Rev. Father Rector, Dunkirk, N. Y. ....	4 00
25. Redemptorist Fathers, Roxbury, Boston .....	2 00
25. Rev. J. T. Ruffing, Louisville, Ohio .....	16 00
25. St. John Acad., Pawtucket, R. I. ....	2 00
25. St. Joseph Acad., Dubuque. ....	2 00
25. St. Michael High Sch., New York ..	2 00
25. Rev. V. Schaaf, Washington. ....	2 00
25. Mr. P. P. Schaefer, Champaign, Ill. ....	2 00
25. Sr. M. Cleopha, Racine, Wis. ....	16 00
25. Srs. Mercy, Hartford .....	2 00
25. Rev. J. C. Vismara, Detroit ...	2 00
25. Rev. O. M. Ziegler, St. Francis, Wis. ....	2 00
26. St. Fidelis Prep. Sem., Herman, Pa. ....	10 00
26. Salvatorian Sem., St. Nazianz, Wis. ....	10 00
26. Boston Coll., Newton, Mass. ....	40 00
26. Creighton Univ., Omaha .....	20 00
26. St. John Coll., Toledo. ....	20 00
26. Univ. Dayton, Dayton, Ohio. ....	20 00
26. Mundelein Coll. for Women, Chicago .....	20 00
26. Ursuline Coll. for Women, Cleveland .....	20 00
26. Acad. Holy Child Jesus, Suffern, N. Y. ....	10 00
26. Boston Acad. Notre Dame, Boston .....	10 00

## March, 1936

26. Camden Cath. High Sch., Camden, N. J. ....	10 00
26. Immaculate Conception Acad., Davenport .....	10 00
26. Mt. St. Mary-on-Hudson, Newburgh, N. Y. ....	10 00
26. Srs. St. Francis, Green Bay ..	10 00
26. Ursuline Acad., Pittsburgh ...	10 00
26. West Philadelphia Cath. Girls High Sch., Philadelphia ..	10 00
26. Rev. T. F. Connors, Rochester. ....	10 00
26. Bro. J. Kreshel, St. Louis. ....	2 00
26. Rev. F. C. Campbell, New York ..	2 00
26. Christian Bros., St. Paul .....	2 00
26. Very Rev. D. H. Conway, Kansas City, Mo. ....	2 00
26. Rev. T. F. Coakley, Pittsburgh ...	6 00
26. Rev. J. M. Cooper, Washington. ....	2 00
26. Country Day Sch. of Sacred Heart, Newton, Mass. ....	2 00
26. Rt. Rev. Msgr. W. A. Cummings, Chicago .....	2 00
26. Rev. F. X. Dougherty, Buffalo ..	4 00
26. Rev. C. J. Drew, New York ...	2 00
26. Rev. J. C. Fallon, S. S. Pittsburgh ..	2 00
26. Rev. M. J. Flaherty, Arlington, Mass. ....	2 00
26. Franciscan Fathers, Oldenburg, Ind. ....	2 00
26. Rev. J. A. Hogan, Medina, N. Y. ....	2 00
26. Rev. C. J. Ivis, Sioux City .....	2 00
26. Librarian, St. Anthony Monastery, Marathon, Wis. ....	2 00
26. Rev. R. McDonald, Bradock, Pa. ....	2 00
26. Mr. W. J. McGinley, New Haven, Conn. ....	2 00
26. Miss. Helpers of Sacred Heart, Towson P. O., Md. ....	2 00
26. Mother M. Carmelia, Philadelphia ..	8 00
26. Rev. C. Orth, Angola, Ind. ....	2 00
26. Rev. F. N. Ryan, Niagara Univ. P. O., N. Y. ....	4 00
26. Mr. T. Ryan, Chicago .....	2 00
26. Sacred Heart Junior Coll. & Normal Sch., Louisville .....	2 00
26. Msgr. J. J. Schmit, Cleveland. ....	2 00
26. Sch. SS. Simon & Jude, Bethlehem, Pa. ....	2 00
26. Sr. M. Angeline, Brooklyn .....	2 00
26. Srs. Holy Cross, Washington. ....	4 00
27. St. Francis Sem., St. Francis, Wis. ....	25 00
27. St. Mary Univ., San Antonio ...	20 00
27. St. Mary-of-Woods Coll., St. Mary-of-Woods, Ind. ....	20 00
27. Acad. Sacred Heart, Overbrook, Philadelphia .....	10 00
27. John W. Hallahan Cath. Girls High Sch., Philadelphia .....	10 00
27. St. Joseph Acad., Stevens Point, Wis. ....	10 00
27. Rt. Rev. Msgr. W. F. Lawlor, Bayonne, N. J. ....	10 00
27. Benedictine Srs., Yankton, S. D. ....	2 00
27. Bro. Cassian, Buffalo .....	2 00
27. Very Rev. J. A. Burns, Notre Dame, Ind. ....	2 00
27. Christian Bros., Santa Fe .....	8 00
27. Rt. Rev. Msgr. J. J. Donnelly, Fitchburg, Mass. ....	2 00
27. Mr. M. Eagan, New York ..	2 00

## March, 1936

27. Mr. L. J. Fern, Cincinnati	2 00
27. Very Rev L. J. Gallagher, New- ton, Mass. ....	2 00
27. Very Rev. T. S. McDermott, New York .....	2 00
27. Rev. J. R. N. Maxwell, Newton, Mass. ....	2 00
27. Mother Clarissa, Oldenburg, Ind.	2 00
27. Nazareth Normal Sch., Rochester	2 00
27. Rt. Rev. R. R. Noll, Indianapolis	2 00
27. Rev Rector, O.S.B., St Benedict, Oreg. ....	2 00
27. St. Dominic Acad., Waverly, Mass. ....	2 00
27. St. Joseph Acad., St. Paul. ....	2 00
27. St. Mary Sem., Buffalo ..	2 00
27. Very Rev. A. Simon, Belleville. .	4 00
27. Sr. M. Columkille, San Antonio .	2 00
27. Srs. Holy Cross, Alexandria, Va	6 00
27. Srs. Notre Dame Namur, Hamil- ton, Ohio. ....	2 00
27. Rev J. B. Surprenant, Saginaw, Mich. ....	2 00
27. Ursuline Acad., Louisville ..	2 00
28. Univ San Francisco, San Fran- cisco .....	20 00
28. Acad. Notre Dame, Belleville...	10 00
28. Boston Coll. High Sch., Boston..	10 00
28. Rt. Rev. Msgr. J. J. Bonner, Philadelphia .....	10 00
28. Rev. M. A. Delaney, New York .	10 00
28. Rev J. S. Barry, Bondsville, Mass. ....	2 00
28. Benedictine Srs., Covington, La.	2 00
28. Col. P. H. Callahan, Louisville..	2 00
28. Holy Rosary Sch., Columbus ..	2 00
28. Rev J. M. Louis, Detroit....	2 00
28. Rev E. J. McFadden, Seattle. .	2 00
28. Rt. Rev. Msgr. J. J. Murphy, Columbus .....	2 00
28. Srs. Christian Charity, Chicago .	2 00
28. Srs. Notre Dame, Marinette, Wis.	2 00
30. St. Joseph Coll., Collegeville, P. O., Ind. ....	20 00
30. St. Joseph Coll., Mountain View, Calif. ....	10 00
30. Clarke Coll., Dubuque .....	20 00
30. College Notre Dame, Belmont, Calif. ....	20 00
30. Coll. Our Lady of Elms, Chicopee, Mass. ....	20 00
30. Coll. St. Mary of Springs, East Columbus .....	20 00
30. Manhattanville Coll. of Sacred Heart, New York ..	20 00
30. Mt. St. Joseph Acad., Chestnut Hill, Philadelphia ..	10 00
30. St. Augustine Acad., Lakewood, Cleveland .....	10 00
30. St. Joseph Normal Coll., Spring- field, Mass. ....	10 00
30. St. Mary Paro. High Sch., Colum- bus .....	10 00
30. Rt. Rev. Msgr. F. J. Macelwane, Toledo .....	10 00
30. St. Francis Assisi Conv., St. Francis, Wis. ....	10 00
30. Rev. L. J. Carroll, Mobile....	2 00
30. Rev. E. Corby, Covington .....	8 00
30. Rev. W. J. Doheny, North East- on, Mass. ....	2 00
30. Dominican Srs., East Columbus	2 00

## March, 1936

30. Dominican Srs., Mission San Jose, Calif. ....	2 00
30. Rev. F. Edic, Rensselaer, N. Y.	2 00
30. Rev. L. B. Fink, Yakima, Wash.	2 00
30. Rt. Rev. Msgr. H. T. Henry, Washington .....	2 00
30. Immaculata Sem., Washington	2 00
30. Rev. H. F. Klenner, Detroit	6 00
30. La Commission des Ecoles Cath- oliques de Montreal, Montreal	2 00
30. Rev. R. MacDonald, New Aber- deen, N. S. ....	2 00
30. Mother Mary of Good Counsel, Philadelphia .....	2 00
30. Mother M. Rose, New Orleans	2 00
30. Mother Superior, Mt. St. Bernard, Antigonish, N. S. ....	2 00
30. Notre Dame Acad., Cincinnati	2 00
30. Our Mother of Good Counsel Sch., Bryn Mawr, Pa. ....	2 00
30. Presentation Acad., Louisville ..	2 00
30. St. Aloysius Sch., Newburyport, Mass. ....	4 00
30. St. Francis Assisi Sch., Milwau- kee .....	2 00
30. St. Francis de Sales Sch., Phila- delphia .....	2 00
30. St. Francis Xav. Sch. for Deaf, Baltimore .....	2 00
30. St. Hugh Sch., Philadelphia ..	2 00
30. St. Joseph Sch., Lowell, Mass.	2 00
30. St. Philip Neri Sch., Philadelphia	2 00
30. Rev. A. C. Schneider, Adrian, Mich. ....	6 00
30. Rev W. L. Shea, St. Louis ..	2 00
30. Sr. M. Aquinas, Sioux City .	2 00
30. Sr. M. Brendan, Providence	8 00
30. Sch. Srs. Notre Dame, Prairie du Chien, Wis. ....	2 00
30. Srs. Charity, Chicago .....	2 00
30. Srs. Charity, Lockland, Cincin- nati .....	2 00
30. Srs. Charity Dubuque .....	4 00
30. Srs. Holy Humility Mary, Can- ton Ohio .....	2 00
30. Srs. Notre Dame, Cold Springs, Ky. ....	2 00
30. Srs. St. Francis, Rochester, Minn.	2 00
30. Srs. St. Joseph, Philadelphia....	2 00
30. Sr. Superior, Utica Cath Acad., Utica, N. Y. ....	2 00
30. Miss Z. E. Stauff, Baltimore	2 00
30. Mr. E. N. Stevens, Boston ..	2 00
30. Rev. T. Wholihan, Rensselaer, N. Y. ....	2 00
30. Rev. W. J. Butzer, Goodland, Kans. ....	2 00
30. Rev. E. J. Duchene, Grainfield, Kans. ....	2 00
30. Rev. S. V. Fraser, Aurora, Kans.	2 00
30. Rev. A. P. Koerperich, Green- leaf, Kans. ....	2 00
30. Rev. A. J. Luckey, Manhattan, Kans. ....	2 00
30. Rev. J. G. Wolf, Salina, Kans....	2 00
31. Emmanuel Coll., Boston .....	20 00
31. Shenandoah Catholic High Sch., Shenandoah, Pa. ....	10 00
31. Stella Niagara Sem., Stella Niag- ara, N. Y. ....	10 00
31. Mother Josephine, Hartford ...	10 00

## March, 1936

31 Rev. A. F. Munich, Bloomfield, Conn. ....	10 00
31 Franciscan Fathers, Cincinnati ..	2 00
31 Very Rev. F. Luddy, Rochester..	2 00
31. Mother of God Sch., Covington..	2 00
31. Our Lady Guadalupe Sch., Brooklyn ..	2 00
31. Our Lady Holy Rosary Sch., Germantown, Philadelphia .....	4 00
31. Rev. J. M. Petter, Rochester..	2 00
31. St. Boniface Sch., Stewart, Minn..	4 00
31. St. Charles Borromeo Sch., Philadelphia ..	2 00
31. SS Cyril & Methodius Sch., Coaldale, Pa. ....	2 00
31. St. Gregory Sch., Dorchester, Boston .....	2 00
31 St. Patrick Sch., Norristown, Pa. ....	6 00
31. St. Raphael Sch., Boston .....	2 00
31. SS. Simon & Jude Sch., Brooklyn	2 00
31. Rev. J. J. Shaw, Lowell, Mass...	2 00
31. Sr. M. Aquin, Newark .....	6 00
31. Sr. M. Josepha, Milwaukee ..	2 00
31. Sr. M. Martina, Brooklyn ..	4 00
31. Srs. Divine Providence, Melbourne, Ky. ....	2 00
31. Srs. Mercy, Middletown, Conn. ..	2 00
31. Srs. Notre Dame Namur, Waltham, Mass. ....	2 00
31. Sr. Superior, St. Mary Cath. High Sch., St Mary's, Pa. ....	2 00
31. Sr. Teresa Gertrude, Union City, N. J. ....	4 00
31 Ursuline Acad., Wilmington, Del.	2 00
31. Rev. H. J. Watterson, Westfield, N. J. ....	2 00
31 Reports .....	1 97

## April, 1936.

1. First Cath. Slovak Girls High Sch., Danville, Pa. ....	10 00
1 St. Joseph Prep. Coll., Kirkwood, Mo. ....	10 00
1. Rev. F. J. Byrne, Richmond ..	10 00
1. Rt. Rev. Msgr. J. J. Fallon, Belleville ....	10 00
1. Very Rev. J. A. Behles, Kirkwood, Mo. ....	2 00
1. Rev. I. J. Bialdyga, Newburgh, N. Y. ....	12 00
1. Bro. J. A. Kelly, Kent, Wash....	10 00
1. The Fitton Sch., East Boston ..	2 00
1. Rev. P. J. Furlong, New York ..	4 00
1. Mr. F. P. Garvan, New York ..	2 00
1. Rev. E. B. Jordan, Washington	2 00
1. P. J. Kennedy, New York ..	2 00
1. Rev. A. G. Koenig, Cincinnati ..	2 00
1. Rev. W. P. McDermott, Delavan, Wis. ....	4 00
1. Rev. J. P. McGraw, Syracuse. ..	8 00
1. Rev. F. A. Moeller, Cincinnati ..	2 00
1. Mother M. Prioress, O S B., St. Mary's, Pa. ....	2 00
1. Nativity B V M. Sch., Philadelphia ..	2 00
1. Rev J. Rybinski, Orchard Lake, Mich. ....	6 00
1. St. Bernard Sch., St Paul .....	2 00
1. St. Josaphat Sch., Milwaukee...	4 00
1. St. Louis Sch., Oswego, N. Y. ....	6 00
1. Sr. Grace Madeleine, Maspeth, L. I. ....	2 00

## April, 1936

1. Sr. M. Generose, Brooklyn . . .	2 00
1. Sr. M. Grace, Hooksett, N. H. . .	2 00
1. Sr. M. Ignatia, Jefferson City, Mo. ....	2 00
1. Srs. Blessed Sacrament, New York .....	2 00
1. Srs. Charity, Newark .....	2 00
1. Srs. I. H. M., Detroit .....	2 00
1. Srs. Immaculate Heart Mary, Philadelphia ..	2 00
1. Srs. Mercy, Naugatuck, Conn ..	2 00
1. Sr. St. Edward, Buffalo .....	2 00
1. Ursuline Srs., Tiffin, Ohio ..	2 00
2 St Paul Sem., St Paul .....	25 00
2. Acad. Sacred Heart, Kenwood, Albany ..	10 00
2. Acad. Sacred Heart, San Francisco .....	10 00
2. Benedictine Acad., Elizabeth, N. J. ....	10 00
2 Mt. Carmel Acad., Wichita ..	20 00
2 St. Mary Acad., O'Neill, Nebr...	10 00
2 Rev. T. F. McCarthy, West Somerville, Mass. ....	10 00
2 Bro. Joseph, Newport, R. I. ....	2 00
2 Rev. V. A. Mitchel, San Antonio	2 00
2 Mother Monica, Elizabeth, N. J.	2 00
2 Rev. B. B. Myers, Oak Park, Ill.	6 00
2 Rev. W. Reding, Wisconsin Rapids, Wis. ....	2 00
2 St. Antony of Padua Sch, Brooklyn ..	4 00
2 St. Liborius Sch., St. Louis ..	2 00
2 Sr. Fidelis, Stamford, Conn. ..	4 00
2. Sr. Joseph Aloysius, St. Louis ..	2 00
2. Sr. M. Leander, Louisville, . . .	14 00
2. Sr. M. Tertulla, Chicago ..	2 00
2. Srs. Charity, Detroit ..	2 00
2. Srs. Charity, Tompkinsville, S. I.	2 00
2. Srs. Christian Charity, Philadelphia ..	2 00
2. Srs. Notre Dame, Somerville, Mass. ....	2 00
2. Srs. St. Francis, O'Neill, Nebr...	2 00
2. Srs. St. Joseph, Vineland, N. J.	14 00
2. Rev. E. A. Stapleton, Yardley, Pa. ....	2 00
2. Rt. Rev. Msgr. J. A. Weigand, Columbus ..	2 00
3 Mary Immaculate Seraphicate, Garrison, N. Y. ....	10 00
3 St. Mary Manor & Apostolic Sch., South Langhorne, Pa. .	10 00
3. St. Joseph Coll. for Women, Brooklyn ..	20 00
3 Acad. Sacred Heart, St. Louis ..	20 00
3 Immaculata High Sch., Chicago.	10 00
3 Rev. J. A. Byrnes, St. Paul....	10 00
3. Rev. J. P. Hanrahan, Albany...	20 00
3. Assumption B. V. M. Cathedral Sch., Baltimore ..	2 00
3. Very Rev. J. Berens, St. Bernard, Ohio ..	4 00
3. Mr. A. Bodde, Detroit .....	2 00
3. Bro. Francis Louis, Poughkeepsie, N. Y. ....	2 00
3. Very Rev. R. Butin, Washington	2 00
3. Rev. L. S. Hauber, Osawatome, Kans. ....	2 00
3 Rev. D. H. Markham, Albany...	6 00
3. Most Precious Blood Sch., Philadelphia .....	2 00

April, 1936

3. Mother Jane Frances, Brentwood, L. I. ....	2 00
3. Mother M. Eileen, St. Paul ....	2 00
3. Mother M. Medulpha, Baltimore ..	2 00
3. Mother Superior, Srs. Cong. de Notre Dame, Waterbury, Conn. ....	2 00
3. St. Aloysius Sch., Great Neck, L. I. ....	4 00
3. St. Boniface Sch., Elmont, N. Y. ....	4 00
3. St. Charles Sch., Bellows Falls, Vt. ....	2 00
3. St. Elizabeth Sch., Philadelphia ..	2 00
3. St. Jude Thaddeus Conv., Havre, Mont. ....	2 00
3. Rev. M. Schexnayder, Baton Rouge, La. ....	2 00
3. Rev. F. L. Sebastiani, Trinidad, Colo. ....	2 00
3. Sr. Annunciata, Elizabeth, N. J. ....	2 00
3. Sr. Barbara, Elizabeth, N. J. ....	2 00
3. Sr. Gabriel, Elizabeth, N. J. ....	2 00
3. Sr. M. Dionysia, Cleveland .....	2 00
3. Sr. M. Felicitas, North Plainfield, N. J. ....	4 00
3. Sr. M. Jane Francis, Clinton, Ia. ....	2 00
3. Sr. Mercedes, Elizabeth, N. J. ....	2 00
3. Srs. Christian Charity, Wilmette, Ill. ....	2 00
3. Srs. Notre Dame Namur, Woburn, Mass. ....	2 00
3. Srs. Precious Blood, Dayton, Ohio ....	2 00
3. Srs. St. Joseph, Auburn, N. Y. ....	2 00
3. Srs. St. Joseph, McSherrystown, Pa. ....	2 00
3. Srs. St. Joseph, 49th & Wyalusing Ave., Philadelphia ..	2 00
3. Srs. St. Joseph, Shelton, Conn. ....	2 00
3. Srs. St. Joseph, South Boston ..	2 00
3. Srs. St. Joseph, Waterbury, Conn. ....	2 00
3. Sr. St. M. Cyrilla, Chicago .....	2 00
4. Miss J. M. Barry, Derby, Conn. ....	2 00
4. Rev. P. A. Barry, Ludlow, Vt. ....	2 00
4. Rev. A. H. Feldhaus, Carthagens, Ohio ....	2 00
4. Rev. W. B. Heitker, Lockland, Cincinnati .....	2 00
4. Very Rev. A. W. Kieffer, Princeton, N. J. ....	2 00
4. Rev. T. P. Mulligan, Cleveland ..	2 00
4. Rev. R. B. Navin, Cleveland ....	4 00
4. Srs. Mercy, Greenwich, Conn. ....	2 00
4. Srs. St. Francis, Glen Riddle, P. O., Pa. ....	2 00
4. Srs. St. Joseph, Deep River, Conn. ....	2 00
4. Srs. St. Joseph, Mt. Airy, Philadelphia .....	2 00
4. Rev. J. Stapleton, Detroit .....	2 00
6. St. Mary of Lake Sem., Mundelein, Ill. ....	50 00
6. Columbia Coll., Dubuque .....	40 00
6. St. Norbert Coll., West De Pere, Wis. ....	40 00
6. Marymount Coll., Salina, Kans. ....	20 00
6. Daughters of Cross, Shreveport, La. ....	10 00
6. Our Lady Angels High Sch., Glen Riddle, Pa. ....	10 00
6. Aquinas Acad., Tacoma, Wash. ....	2 00
6. Brother Director, Sacred Heart Coll., San Francisco .....	2 00

April, 1936

6. Most Rev. J. R. Crimont, Juneau, Alaska .....	2 00
6. Mr. F. M. Crowley, St. Louis. ....	2 00
6. Rev. P. J. Fok, Austin, Tex. ....	2 00
6. Miss H. M. Ganey, Chicago. ....	2 00
6. Rev. D. J. Gormley, St. Paul ..	2 00
6. Holy Angels Conv., St. Cloud ..	2 00
6. Rt. Rev. Msgr. G. P. Jennings, Cleveland .....	2 00
6. Rt. Rev. Msgr. A. A. Klowo, Orchard Lake, Mich. ....	2 00
6. Rev. T. A. Lawless, Philadelphia ..	6 00
6. Rt. Rev. Msgr. C. F. McEvoy, Syracuse .....	2 00
6. Mother M. Adrian, Albany. ....	2 00
6. Rev. F. Nastvogel, Rochester ..	2 00
6. Rev. P. J. Nilles, Two Rivers, Wis. ....	8 00
6. Our Lady Sacred Heart Sch., Hilltown, Pa. ....	4 00
6. St. Andrew Sch., St. Paul. ....	2 00
6. St. Ann Sch., Bristol, Pa. ....	2 00
6. St. John Paro. Sch., San Francisco .....	2 00
6. St. John Sch., Cincinnati .....	2 00
6. St. Josephat Sch., Philadelphia ..	10 00
6. St. Joseph Pres. Acad., Berkeley, Calif. ....	2 00
6. St. Joseph Sch., Minneapolis. ....	2 00
6. St. Margaret Mary Sch., Rochester .....	2 00
6. St. Mark Sch., Shakopee, Minn. ....	2 00
6. St. Viator Sch., Chicago .....	4 00
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April, 1936

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1. Rev. U. M. Churchill, Dubuque..	2 00
1. Sr. M. Hortensia, New Hyde Park, L. I. ....	2 00
1. Srs. Notre Dame, Toledo .....	2 00
4. Sr. M. Teresa, Ambridge, Pa.....	2 00
5. Cathedral Boys' High Sch., New York .....	2 00
5. Conv. Notre Dame, Lowell, Mass.	2 00
5. Dominican Srs., Port Richmond, S. I. ....	2 00
5. Franciscan Srs., Bridgeport, Conn.	6 00
5. Rt. Rev. Msgr. F. Guilday, Wash- ington .....	2 00
5. Rev. R. F. Kelly, Philadelphia...	10 00
5. St. Thomas Sch., Amesbury, Mass.	2 00
5. Sr. M. Thomas, Jersey City, N. J.	2 00
5. Srs. Mercy, New London, Conn..	2 00
6. Rev. C. A. Carosella, Oak Park, Ill. ....	2 00
6. St. Francis Assisi Sch., Norris- town, Pa. ....	2 00
6. St. Mary Sch., Gloucester, N. J..	4 00
6. Srs. Notre Dame, Covington ...	2 00
6. Srs. Notre Dame, Lake Linden, Mich. ....	2 00
6. Srs. Notre Dame, Providence....	10 00
7. Rev. P. A. Atkinson, Pittsburgh.	2 00
7. Mr. S. Myers, Brooklyn. ....	2 00
7. St. Mary Sch., Stoughton, Mass..	2 00
7. Sr. M. Edmundine, Davenport ..	2 00
8. Mater Misericordiae Acad., Meri- on, Pa. ....	10 00
8. Sr. M. Ignatius, Nazareth P. O., Ky. ....	10 00
8. Villa Maria Acad., Green Tree, Pa. ....	10 00
8. Rev. L. V. Lyden, Baltimore.....	2 00

May, 1936

3 Srs. St. Joseph, Tucker St., Philadelphia .....	2 00
3 Sr. M. Theophane, Truro, N. S. . .	4 00
1 Marygrove Coll., Detroit. . . .	20 00
1 Loretto Acad., Kansas City, Mo. .	10 00
1 St. Leonard Acad., Philadelphia. .	10 00
1 Holy Angels Conv., Jonesboro, Ark. ....	4 00
1 Mother General, Loretto, Ky. . .	2 00
1 Mother St. James, Philadelphia. .	2 00
1 Mt Notre Dame Acad., Lockland, Cincinnati . . . . .	2 00
1 St. Adalbert Sch., Philadelphia. .	2 00
1 St. Hedwig Sch., Philadelphia. . .	2 00
1 Srs. Christian Charity, Wilkes-Barre, Pa. ....	2 00
1 Srs. I. H. M., River Rouge, Mich. .	2 00
1 Srs. St. Francis, Chicago Heights, Ill. . . . .	2 00
1 Srs. St. Joseph, Tucker St., Philadelphia . . . . .	2 00
1 Miss G. K. White, New York . . .	2 00
2 Coll. Notre Dame, Baltimore. . .	20 00
2 Rosary Coll., River Forest, Ill. . .	20 00
2 Notre Dame High Sch., Baltimore .	10 00
2 Dominican Srs., New York. . . . .	2 00
2 Rev A. J. Gallagher, Tiffin, Ohio .	4 00
2 Miss Srs Sacred Heart, Chicago . .	2 00
2 Mr. W. L. Reenan, Cincinnati . . .	2 00
2 St. Anthony Sch., Cincinnati. . . .	2 00
2 St. Mary Sch., St. Clair, Pa. . . .	2 00
2 Sr. Miriam Ursula, New York. . . .	2 00
3 Mt. Mary Coll., Milwaukee. . . . .	20 00
3 Trinity Coll., Washington . . . . .	20 00
3 St Mary Acad., Milwaukee . . . . .	10 00
3 Srs Loretto, Kansas City, Mo. . . .	4 00
3 Srs. Mercy, Norwalk, Conn. . . . .	2 00
3 Srs. St. Francis Assisi, Milwaukee .	2 00
3 Rev C. Stec, Burlington, Wis. . . . .	2 00
4 Christian Bros., Minneapolis. . . .	8 00
4 St Colman Ind. Sch., Watervliet, N. Y. . . . .	2 00
5 St. Mark High Sch., St. Louis . . . .	10 00
5 Srs Mercy, Cincinnati . . . . .	2 00
8 Xavier Univ., New Orleans . . . . .	100 00
8 St. Aloysius Acad., New Lexington, Ohio . . . . .	10 00
8 St John Mil. Acad., Los Angeles . .	10 00
8 Dominican Srs., Portland, Oreg. . .	2 00
8 Srs. Divine Providence, Ludlow, Ky. . . . .	2 00
8 Sr. Xavier Mary, Yonkers, N. Y. . .	2 00
10 Coll. St. Teresa Library, Winona . .	20 00
10 Nazareth Acad., Rochester . . . .	10 00
20 Rev. D. M. Halpin, Dayton, Ohio . .	2 00
20 St. Joseph Acad., Green Bay. . . .	2 00
20 St. Mary Springs Acad., Fond-du-Lac, Wis. . . . .	2 00
21 Ursuline Acad., Toledo. . . . .	10 00
21 Rev. I. Fealy, Woodlawn, Md. . . . .	2 00
22 Srs. St. Joseph, 12th & Jackson Sts., Philadelphia . . . . .	2 00
23 Rev. J. I. Barrett, Baltimore. . . .	2 00
23 Holy Family Sch., Nazareth, Pa . .	4 00
23 Most Rev. J. P. McCloskey, Jaro, Iloilo, P. I. . . . .	2 00
25 Loyola Univ., New Orleans. . . . .	20 00
25 St. Mary Coll., Notre Dame, Ind . .	20 00
25 St. Mary Acad., Notre Dame, Ind . .	10 00
25 Rev. J. R. Hagan, Cleveland. . . .	10 00

May, 1936

25 Rev. G. Regenfuss, St. Francis, Wis. . . . .	2 00
25 St. Agnes Sch., Sparkill, N. Y. . .	2 00
25 St. Rose Parish Sch., Lima, Ohio .	4 00
26 Christian Bros., Eddington, Pa. . .	2 00
26 Srs Charity, Carnegie, Pa. . . . .	2 00
26 Srs Holy Child Jesus, Philadelphia .	4 00
26 Rev. J. A. Smrth, Babylon, L. I . .	2 00
27 Rosemont Coll. Holy Child Jesus, Rosemont, Pa. . . . .	20 00
27 Rev. G. Eisenbacher, Chicago . . .	2 00
27 Very Rev. W. J. Gallena, Painesville, Ohio . . . . .	10 00
27 Immaculate Conception Sch., Marlboro, Mass. . . . .	10 00
27 Mother M. Redempta, Oakland, Calif. . . . .	2 00
27 St. Rose Priory, Springfield, Ky. . .	2 00
27 Srs Adorers Precious Blood, Steekton, Pa. . . . .	2 00
28 St. Joseph Coll., Philadelphia . . .	20 00
28 Sr M Olympia, Arrochar, S. I . . .	8 00
28 Srs Divine Providence, Dayton, Ky. . . . .	2 00
28 Srs St Joseph, Conshohocken, Pa . .	2 00
29 St. Xavier Coll. for Women, Chicago . . . . .	20 00
29 Sacred Heart Acad., Springfield, Ill. . . . .	10 00
29 Mr. J. P. Hurley, Brooklyn . . . .	2 00

June, 1936

1 Rev. E. J. Gorman, Fall River. . . .	2 00
1 Rev H. A. Hennon, Littleton, N. H. . . . .	2 00
1 Holy Family Conv., Manitowoc, Wis. . . . .	2 00
1 Rev. C. E. Kennedy, San Francisco . . . . .	2 00
1 St. Stanislaus Sch., Milwaukee. . . .	2 00
1 Sr. M. Bronislava, Detroit. . . . .	2 00
2 Library, Univ. Philippines, Manila .	2 00
2 Srs. Divine Providence, Cincinnati .	2 00
3 Bro. A. J. Loosbrook, Belleville. . .	2 00
3 Mrs. R. L. Hoguet, New York . . . .	2 00
3 Srs. M. Agnes, Richmond . . . . .	2 00
4 Rev B Gerold, Pittsburgh. . . . .	2 00
4 Rev. M. J. Jacobs, Waunakee, Wis. . .	2 00
5 Waldron Acad. for Boys, Merion, Pa. . . . .	40 00
5 Srs. Humility Mary, Cleveland . . . .	2 00
6 Holy Ghost Acad., Techny, Ill. . . .	10 00
6 Loyola High Sch., Baltimore. . . . .	10 00
6 Roman Catholic High Sch., Philadelphia . . . . .	10 00
6 Rev. F. J. Holwek, St. Louis . . . .	2 00
6 Principal, St. Thomas High Sch., Braddock, Pa. . . . .	2 00
6 Srs. St. Francis, Fort Wayne. . . . .	2 00
8 Elder High Sch., Cincinnati . . . .	2 00
8 St Joseph Sch., Marshall, Minn. . . .	2 00
8 Sr. M. Concepta, Trenton. . . . .	4 00
8 Sr. M. Cosmos, Newark . . . . .	2 00
8 Srs. I. H. M., Fox Chase, Philadelphia . . . . .	2 00
8 Mr. J. P. Spaeth, Cincinnati . . . .	2 00
9 Bro. A. C. Doyle, Hamilton, Ohio . .	2 00
9 Rev. G. Mongeau, San Antonio . . .	6 00
9 Mother M Loyola, Green Tree, Pa. . .	2 00
10 Mary, Star of Sea Sch., San Pedro, Calif. . . . .	4 00
10 Sacred Heart Sch., Norfolk, Va. . .	2 00

June, 1936

10 St. Mark Sch., Evanston, Cincinnati	4 00
11. Ancilla Domini High Sch., P. O. Donaldson, Ind. ....	10 00
11 Cathedral Girls' Sch., Richmond .	6 00
11 St. Mary High Sch., Oshkosh, Wis.	2 00
11 Srs. I. H. M., West Falls Church, Va. ....	10 00
11 Rev J H Whalen, Williamstown, Ky. ....	2 00
12 Villanova Coll., Villanova, Pa. .	20 00
12 Sr M Adelgunde, Chicago. ....	2 00
13 St Columba Sch., St. Paul. ....	2 00
15 Coll Mt. St Joseph-on-Ohio, Mt. St Joseph, Ohio. .	20 00
15 Acad. Villa Madonna, Covington	10 00
15 Central Catholic High Sch., Toledo	60 00
15 Rev. R. B. McHugh, Brooklyn .	2 00
15 St Francis Xavier Sch., Girls' Dept., Brooklyn. .	2 00
15. St Patrick Sch., Kennett Square, Pa. ....	2 00
16. Srs Charity Nazareth, Covington	2 00
17 Miss M. R. Locher, Detroit ....	2 00
17 St Helena Sch., Philadelphia. .	2 00
17 St Joseph Sch., Red Wing, Minn.	2 00
18 Kenrick Sem., Webster Groves, Mo. ....	25 00
18 Bro A. J. Loosbrock, Belleville .	2 00
18 Sr. M Donata, Wabasha, Minn..	2 00
18 Srs St Joseph, Jersey City, N. J.	2 00
19 Coll. Holy Cross, Worcester, Mass.	20 00
19 Rev. R Lamoureux, Ottawa, Ont	4 00
19 Rt Rev. Msgr. F. J. McCormick, Washington. ....	2 00
19. Rev. W. A. Roddy, Cincinnati .	2 00
19. Sr. M Cordula, Great Falls. ....	2 00
19 Srs St Francis, Springfield, Minn	2 00
20 Mr. A. W Lynch, Chicago. ....	2 00
22 St. Francis Coll., Loretto, Pa. .	40 00
22 Mt. St Joseph Junior Coll., Maple Mount, Ky. ....	20 00
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22 Students' Library, St. Mary Coll. High Sch., Berkeley, Calif. ....	12 00
23 Holy Child High Sch., Waukegan, Ill. ....	20 00
23. St Peter Alcantara Sch., Port Washington, L. I. ....	2 00
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24. Mother Marie Marguerite, New York. ....	2 00
25. St. Vincent de Paul Sch., Germantown, Philadelphia. ....	6 00
25. Srs. St. Francis, Millvale, Pa. .	2 00
26. Nazareth Coll., Louisville. ....	20 00
26. St. Joseph Coll., Emmitsburg, Md.	20 00
26. Sr. Elizabeth Garner, Emmitsburg, Md. ....	2 00
26. Xaverian Bros., Lowell, Mass	2 00
27. John Carroll Univ., Cleveland	20 00
27. Sr. M. Theotima, Parkersburg, W Va. ....	2 00

June, 1936

27. Sr. Catherine Mary, New York	2 00
27. Sr. Marita Gertrude, New York .	2 00
27. Sr. M. Aquinata, New York. .	2 00
27. Sr Miriam Odle, New York. .	2 00
27. Sr. Veronica Miriam, New York	2 00
27. Sr. Vincent Loretta, New York .	2 00
29. Nazareth Coll., Nazareth, Mich.	20 00
29. Nazareth Acad. High Sch., Nazareth, Mich. ....	10 00
29. Rev. W. R Kelly, New York	20 00
29. Rev. J. J Jepson, Washington	2 00
29. Sr. M. Crescentia, Saginaw, Mich.	2 00
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30 Report. . . . .	1 00
30 Exchange. . . . .	15

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14. Univ. Santa Clara, Santa Clara, Calif. ....	20 00
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14. Acad Holy Angels, Fort Lee, N. J.	20 00
14. Loyola Sch., New York. ....	10 00
14. Mother Cabrini High Sch., New York. ....	10 00
14. Mother M. Berchmans, Halifax, N. S. ....	10 00
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14. Bro. Francis de Sales, Philadelphia. ....	2 00
14. Bro. G. J. Lawless, New York..	4 00
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14 Bro. Henry Charles, Poughkeepsie, N. Y. ....	20 00
14 Bro. J. J. Schuetz, Dayton, Ohio .....	2 00
14 Bro. J. E. Ryan, West Park, N. Y. ....	2 00
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14 Rev. W. A. Freiberg, Covington. ....	2 00
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14 Rev. L. C. Gainer, Youngstown, Ohio .....	2 00
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14 Rev. F. Gruen, Washington. ....	2 00
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14 Very Rev. A. J. Hogan, New York .....	2 00
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14 Very Rev. R. S. Johnston, St. Louis .....	16 00
14 Rev. J. P. Kelly, Weston, Mass. ....	2 00
14 Rev. T. J. Kelly, Brooklyn .....	2 00
14 Rev. W. Kenna, Brooklyn. ....	2 00
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14 Rev. J. Lamontagne, Suffern, N. Y. ....	2 00
14 Very Rev. M. J. Larkin, New Orleans .....	2 00
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14 Rev. J. J. McAndrew, Emmitsburg, Md. ....	2 00
14 Rev. H. M. McCarron, Washington ..	2 00
14 Very Rev. W. T. McCarty, Esopus, N. Y. ....	2 00
14 Mr. J. F. McCormack, New York ..	2 00
14 Mr. W. C. McCroskey, New York ..	2 00
14 Rev. B. McDewell, Union City, N. J. ....	2 00
14 Miss M. C. McDonough, Brooklyn ..	2 00
14 Rev. F. J. McGarrige, Portland, Oreg. ....	2 00
14 Miss W. L. McGrath, Brooklyn ..	2 00
14 Very Rev. M. J. McKeough, Claymont, Del. ....	2 00
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14 Miss M. Marks, Washington ....	2 00
14 Rev. M. H. Marnon, Buffalo ..	2 00
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14 Dr. H. Miller, Bronx, New York ..	4 00
14 Rev. L. Missack, Union City, N. J. ....	2 00
14 Rev. J. B. Moriarty, Ironwood, Mich. ....	2 00
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14 Mother Agatha, Dobbs Ferry, N. Y. ....	4 00
14 Mother Anne V. Dowd, New York ..	4 00
14 Mother Ellen C. Green, New York ..	4 00
14 Mother John Joseph, Bedford Park, New York. ....	4 00
14 Mother Juliann, St. Charles, Mo. ....	2 00
14 Mother Louise Callan, St. Louis. ....	2 00

## April, 1936

14. Mother Lucy Ignatia, New York	4 00
14. Mother Margaret Mary, Bronx, New York	4 00
14. Mother Margaret Mary, North Plainfield, N. J.	2 00
14. Mother Marie Madeleine, New York	4 00
14. Mother Marie Marguerite, New York	2 00
14. Mother Marie Therese, New York	4 00
14. Mother M. Adrian, Albany	2 00
14. Mother M. Alexandrine, Newark	2 00
14. Mother M. Aloysia, Pittsburgh	2 00
14. Mother M. Anna, Bronx, New York	4 00
14. Mother M. Benigna, Sparkill, N. Y.	4 00
14. Mother M. Bonaventure, Bronx, New York	4 00
14. Mother M. Boniface, Summit, N. J.	2 00
14. Mother M. Callista, New York	4 00
14. Mother M. Clare, Newburgh, N. Y.	4 00
14. Mother M. Colette, Bronx, New York	2 00
14. Mother M. Consilia, Bronx, New York	4 00
14. Mother M. Dolores, Mt. Vernon, N. Y.	4 00
14. Mother M. Dominica, Philadelphia	2 00
14. Mother M. Emiliana, Wappingers Falls, N. Y.	4 00
14. Mother M. Immaculata, Tarrytown, N. Y.	4 00
14. Mother M. Innocentia, Pleasantville, N. J.	2 00
14. Mother M. Loretta, New Rochelle, N. Y.	4 00
14. Mother M. Mercedes, Bronx, New York	4 00
14. Mother M. Raphael, Dunellen, N. J.	2 00
14. Mother M. Reid, St. Louis	2 00
14. Mother M. St. James, Bronx, New York	4 00
14. Mother M. Theresa, West Park, N. Y.	4 00
14. Mother M. Veronica, New York	4 00
14. Mother M. Vincentia, New York	2 00
14. Mother Maureen, Bronx, New York	8 00
14. Mother Polycarpa, St. Joseph's, N. Y.	10 00
14. Mother Rose, New Rochelle, N. Y.	2 00
14. Mother St. Catherine, Grymes Hill, S. I.	4 00
14. Mother St. Egbert, Grymes Hill, S. I.	2 00
14. Mother St. John, Highland Mills, N. Y.	4 00
14. Mother Teresa of Child Jesus, New York	6 00
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14. Miss M. Nolan, New York	2 00
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14. Rev. L. W. O'Neill, Wilmington	2 00

## April, 1936

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14. Rev. E. Peters, Washington	2 00
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14. Rev. F. N. Pitt, Louisville	2 00
14. Miss C. B. Rademaekers, Newark	2 00
14. Very Rev. Msgr. M. J. Ready, Washington	2 00
14. Very Rev. J. A. W. Reeves, Greensburg, Pa.	6 00
14. Mr. R. J. Reiley, New York	2 00
14. Mr. T. M. Reilly, New York	2 00
14. Miss M. E. Rogan, New York	2 00
14. Rev. J. F. Ross, Brooklyn	2 00
14. Mr. J. Rustland, New York	6 00
14. Mr. F. X. Sadler, New York	2 00
14. St. Joseph Sch., West New York, N. J.	2 00
14. St. Patrick Sch., Pottsville, Pa.	2 00
14. St. Stephen Hungary Sch., New York	4 00
14. Miss E. Q. Schmitz, New York	2 00
14. Sch. St. Thomas Apostle, New York	2 00
14. Sch. Srs. Notre Dame, Roxbury, Boston	6 00
14. Mr. D. A. Sciafani, Niagara Falls, N. Y.	2 00
14. Sr. Adrienne Marie, Fall River	2 00
14. Sr. Agnes Dolores, Union City, N. J.	2 00
14. Sr. Agnes Marilda, New York	4 00
14. Sr. Agnes Regina, New York	2 00
14. Sr. Alma Mercedes, Plainfield, N. J.	2 00
14. Sr. Aloysia Regina, Bronx, New York	4 00
14. Sr. Aloysius, Plattsburg, N. Y.	2 00
14. Sr. Aloysius Marie, New York	2 00
14. Sr. Alphonsus Marie, Brooklyn	2 00
14. Sr. Angela, Albany	2 00
14. Sr. Angela Concepta, Bronx, New York	4 00
14. Sr. Angelina, Poughkeepsie, N. Y.	4 00
14. Sr. Angelita Maria, West New Brighton, S. I.	4 00
14. Sr. Anna, White Plains, N. Y.	4 00
14. Sr. Anna de Paul, Rochester	2 00
14. Sr. Anna Gertrude, Fall River	2 00
14. Sr. Anna Lucile, Bronx, New York	4 00
14. Sr. Anna Maria, New York	4 00
14. Sr. Anna Miriam, New York	4 00
14. Sr. Anne Gertrude Coleman, Elizabeth, N. J.	2 00
14. Sr. Assumpta Maria, New York	4 00
14. Sr. Assumpta Mary, Port Jervis, N. Y.	2 00
14. Sr. Beatrice Marie, Rockville Center, L. I.	2 00
14. Sr. Bernadette Imelda, Brooklyn	2 00
14. Sr. Carmela Gabriel, New York	4 00
14. Sr. Carmela Therese, Bronx, New York	4 00
14. Sr. Cassiana, Bronx, New York	4 00
14. Sr. Catharine Loyola, Bayonne, N. J.	2 00
14. Sr. Catherine Mercedes, Union City, N. J.	2 00
14. Sr. Cecelia Maria, New York	4 00

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14. Sr Cecil, St. Paul.....	2 00
14. Sr Cecilia Alacoque, New York	4 00
14. Sr Cecilia Aloysia, New York..	2 00
14. Sr Cecilia Carmel, Bronx, New York	4 00
14. Sr Colombius, New York ..	4 00
14. Sr Concepta Maria, Maspeth, N. Y.	2 00
14. Sr. Dalmatius, Fall River. . .	2 00
14. Sr Denis Marie, North Arlington, N. J. ....	2 00
14. Sr. Divine Heart Corrigan, Elizabeth, N. J. ....	2 00
14. Sr. Dolores, Fall River . . . .	2 00
14. Sr. Dolores Magdalen, Stapleton, S. I. ....	4 00
14. Sr. Dolores Maria, Yonkers, N. Y.	4 00
14. Sr. Dolores Rosaire, Yonkers, N. Y. ....	2 00
14. Sr. Domicella, Yonkers, N. Y. .	4 00
14. Sr. Eleanor Mary, Wappingers Falls, N. Y. ....	4 00
14. Sr. Elizabeth Mary, Hoboken, N. J. ....	2 00
14. Sr. Ellen Marie, Madison, N. J.	2 00
14. Sr. Emily Jose, Union City, N. J.	2 00
14. Sr. Evangeline, Salina, Kans. .	2 00
14. Sr. Florian O'Reilly, Elizabeth, N. J. ....	2 00
14. Sr. Frances Marie, Brooklyn . .	2 00
14. Sr. Francis Jose, Jersey City, N. J. ....	2 00
14. Sr. Francis Xavier, Rockville Centre, L. I. ....	2 00
14. Sr. Gertrude Elise, Convent Station, N. J. ....	2 00
14. Sr. Gertrude Miriam, Bronx, New York . . . . .	2 00
14. Sr. Gertrude Rosaire, Bronx, New York . . . . .	2 00
14. Sr. Grace Madeleine, Maspeth, N. Y. ....	2 00
14. Sr. Helen, Albany. . . . .	2 00
14. Sr. Helen Grace, Elizabeth, N. J.	2 00
14. Sr. Helen Pierre, Convent Station, N. J. ....	2 00
14. Sr. Helena Mary, New York.....	4 00
14. Sr. Inez Eucharist, Newark . . .	2 00
14. Sr. Inez Rosaire, New York. . .	2 00
14. Sr. Irenita Maria, Brooklyn . . .	2 00
14. Sr. Jane Gertrude, Brooklyn.....	2 00
14. Sr. Jean Baptiste, Brentwood, L. I. ....	2 00
14. Sr. Jeanne Marie, Maryknoll, N. Y. ....	2 00
14. Sr. Joannes, New Brunswick, N. J. ....	2 00
14. Sr. John Elizabeth, Fall River .	2 00
14. Sr. Joseph Anne, Elizabeth, N. J.	2 00
14. Sr. Josepha Dolores, Poughkeepsie, N. Y. ....	2 00
14. Sr. Josephine, New York . . . . .	4 00
14. Sr. Josita Rosaire, Stapleton, S. I. ....	4 00
14. Sr. Julita, Newark.....	2 00
14. Sr. J. Berchmans, Bayonne, N. J.	2 00
14. Sr. Kathryn Marie, Washington	2 00
14. Sr. Leonard Marie, Amityville, L. I. ....	2 00
14. Sr. Leontine, Philadelphia . . . .	2 00
14. Sr. Letizia, New York. . . . .	4 00
14. Sr. Loretto, Troy, N. Y. . . . .	2 00

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14. Sr. Loretto Vincent, Paterson, N. J. ....	2 00
14. Sr. Louise Carmela, New York..	4 00
14. Sr. Madeleine de Lourdes, Bayonne, N. J. ....	2 00
14. Sr. Margaret Perpetua, Elizabeth, N. J. ....	2 00
14. Sr. Margaret Raphael, Paterson, N. J. ....	2 00
14. Sr. Margaret Rosaire, New York	4 00
14. Sr. Maria Austin, Paterson, N. J.	2 00
14. Sr. Maria Auxilium, Ossining, N. Y. ....	4 00
14. Sr. Maria Francis, Brentwood, L. I. ....	2 00
14. Sr. Maria Gregory, Paterson, N. J. ....	2 00
14. Sr. Maria Ignatia, Newark. . . .	2 00
14. Sr. Maria Josephine, New Brighton, S. I. ....	8 00
14. Sr. Maria Lucia, New York . . .	2 00
14. Sr. Maria Margaret, New York .	4 00
14. Sr. Maria Vincent, Yonkers, N. Y.	4 00
14. Sr. Maria Virgine, Bayonne, N. J.	2 00
14. Sr. Marie Andrew, Forest Hills, N. Y. ....	2 00
14. Sr. Marie de la Salle, Bronx, New York . . . . .	2 00
14. Sr. Marie de Lourdes, Morristown, N. J. ....	2 00
14. Sr. Marie Elizabeth, Mt. Kisco, N. Y. ....	4 00
14. Sr. Marie Emmanuel, New Rochelle, N. Y. ....	4 00
14. Sr. Marie Eulalia, New York . . .	4 00
14. Sr. Marie Gabriel, Beacon, N. Y.	4 00
14. Sr. Marie Josephine, Convent Station, N. J. ....	2 00
14. Sr. Marie Juliette, North Arlington, N. J. ....	2 00
14. Sr. Marie Laurette, Southampton, L. I. ....	2 00
14. Sr. Marie Louise, Elizabeth, N. J.	2 00
14. Sr. Marie Navarette, Pleasantville, N. Y. ....	4 00
14. Sr. Marie Rosaire, Mt. Vernon, N. Y. ....	4 00
14. Sr. Marie Rose, Bronx, New York	4 00
14. Sr. Marie Simeon, Bronx, New York . . . . .	4 00
14. Sr. Marie Therese, Bronx, New York . . . . .	2 00
14. Sr. Marie Vincetta, Bronx, New York . . . . .	4 00
14. Sr. Marietta, New York. . . . .	4 00
14. Sr. Marion Elizabeth, New York	2 00
14. Sr. Marita Margaret, Brooklyn	2 00
14. Sr. Mary, New York.....	2 00
14. Sr. M. Adalbert, Amityville, L. I.	2 00
14. Sr. M. Adrienne, Fall River. . .	2 00
14. Sr. M. Aedan, Verona, N. J. . . .	2 00
14. Sr. M. Agnes, New York.....	4 00
14. Sr. M. Agnes, Tottenville, S. I.	4 00
14. Sr. M. Albensia, Chicago. . . . .	2 00
14. Sr. M. Alberta, New York . . . .	2 00
14. Sr. M. Alberta, Port Richmond, S. I. ....	4 00
14. Sr. M. Alexandra, Elizabeth, N. J.	2 00
14. Sr. M. Alexius, Tompkinsville, S. I.	4 00
14. Sr. M. Alfreda, Herkimer, N. Y.	2 00
14. Sr. M. Alice, New York.....	4 00

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14. Sr. M. Aloysia, Atlantic City, N. J. . . . .	2 00
14. Sr. M. Aloysius, Bronx, New York . . . . .	4 00
14. Sr. M. Alphonse, Winfield, N. Y. . . . .	4 00
14. Sr. M. Alphonso, Forest Hills, N. Y. . . . .	2 00
14. Sr. M. Alvira, New York. . . . .	4 00
14. Sr. M. Amabilis, Chester, N. Y. . . . .	4 00
14. Sr. M. Ambrose, Brooklyn . . . . .	2 00
14. Sr. M. Ambrose, Williamsbridge, New York . . . . .	4 00
14. Sr. M. Ambrosia, Bronx, New York . . . . .	4 00
14. Sr. M. Anacleto, Yonkers, N. Y. . . . .	4 00
14. Sr. M. Anastasia, Bronx, New York . . . . .	4 00
14. Sr. M. Anatholette, Jersey City, N. J. . . . .	2 00
14. Sr. M. Anesia, Bronx, New York . . . . .	4 00
14. Sr. M. Angela, New York . . . . .	8 00
14. Sr. M. Angelica, New York . . . . .	4 00
14. Sr. M. Angelica, Red Bank, N. J. . . . .	2 00
14. Sr. M. Angelita, Bronx, New York . . . . .	4 00
14. Sr. M. Anita, Union City, N. J. . . . .	2 00
14. Sr. M. Ann, Bronx, New York. . . . .	4 00
14. Sr. M. Annunciata, Brooklyn . . . . .	2 00
14. Sr. M. Annunciata, New York. . . . .	4 00
14. Sr. M. Anselm, Paterson, N. J. . . . .	2 00
14. Sr. M. Anthony, Concord, S. I. . . . .	4 00
14. Sr. M. Aquin, Rutherford, N. J. . . . .	2 00
14. Sr. M. Aquinata, Washington. . . . .	2 00
14. Sr. M. Assumpta, Jackson Heights, N. Y. . . . .	2 00
14. Sr. M. Assumpta, Massena, N. Y. . . . .	2 00
14. Sr. M. Augustine, Saugerties, N. Y. . . . .	4 00
14. Sr. M. Austin, Bronx, New York . . . . .	2 00
14. Sr. M. Auxilia, Irvington, N. J. . . . .	2 00
14. Sr. M. Baptist, New York. . . . .	2 00
14. Sr. M. Basilita, New York . . . . .	4 00
14. Sr. M. Beatrice, Albany . . . . .	2 00
14. Sr. M. Beatrice, Bronx, New York . . . . .	4 00
14. Sr. M. Benedicta, Dover, N. J. . . . .	2 00
14. Sr. M. Benedicta, Elmhurst, Pa. . . . .	2 00
14. Sr. M. Benita, New Brunswick, N. J. . . . .	2 00
14. Sr. M. Benita, New York . . . . .	4 00
14. Sr. M. Berchmans, Hohokus, N. J. . . . .	2 00
14. Sr. M. Berchmans, Mt. Hope, N. Y. . . . .	4 00
14. Sr. M. Berchmans, Bronx, New York . . . . .	14 00
14. Sr. M. Berenice, Brooklyn. . . . .	2 00
14. Sr. M. Bernard, Brooklyn. . . . .	2 00
14. Sr. M. Bernard, Bronx, New York . . . . .	4 00
14. Sr. M. Bernard, Pittsburgh. . . . .	2 00
14. Sr. M. Bernardine, New York. . . . .	4 00
14. Sr. M. Bernardine, Plattsburg, N. Y. . . . .	2 00
14. Sr. M. Bernardita, New York. . . . .	12 00
14. Sr. M. Bernice, Youngstown, Ohio . . . . .	2 00
14. Sr. M. Bertille, Atlantic City, N. J. . . . .	2 00
14. Sr. M. Bertranda, Chatham, N. J. . . . .	2 00
14. Sr. M. Blandina, New York . . . . .	4 00
14. Sr. M. Borromeo, O.P., Bronx, New York . . . . .	4 00

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14. Sr. M. Borromeo, R.S.M., Bronx, New York . . . . .	4 00
14. Sr. M. Brendan, Bronx, New York . . . . .	4 00
14. Sr. M. Cecelia, Bronx, New York . . . . .	4 00
14. Sr. M. Cecilia, Newark . . . . .	2 00
14. Sr. M. Cecilia, Bronx, New York . . . . .	2 00
14. Sr. M. Celestine, Kingston, N. Y. . . . .	2 00
14. Sr. M. Celestine, New York . . . . .	8 00
14. Sr. M. Charitas, New York . . . . .	4 00
14. Sr. M. Charitina, Gloucester City, N. J. . . . .	2 00
14. Sr. M. Charles, North Plainfield, N. J. . . . .	2 00
14. Sr. M. Charlotte, Huntington Station, L. I. . . . .	2 00
14. Sr. M. Christina Perxoto, Grasmere, S. I. . . . .	4 00
14. Sr. M. Christopher, Buffalo . . . . .	2 00
14. Sr. M. Christopher, Fall River . . . . .	2 00
14. Sr. M. Clare, Cleveland . . . . .	2 00
14. Sr. M. Claudia, Manchester . . . . .	2 00
14. Sr. M. Claver, New York . . . . .	4 00
14. Sr. M. Clement, Cornwall-on-Hudson, N. Y. . . . .	4 00
14. Sr. M. Clementine, New York . . . . .	10 00
14. Sr. M. Cletus, Perth Amboy, N. J. . . . .	2 00
14. Sr. M. Clotilde, Yonkers, N. Y. . . . .	4 00
14. Sr. M. Columba, Bronx, New York . . . . .	4 00
14. Sr. M. Concepta, New York. . . . .	4 00
14. Sr. M. Concilia, Dover, N. J. . . . .	2 00
14. Sr. M. Consilii, Buffalo . . . . .	2 00
14. Sr. M. Constantina, New York . . . . .	2 00
14. Sr. M. Consuelo, West New Brighton, S. I. . . . .	4 00
14. Sr. M. Coranita, Bronx, New York . . . . .	4 00
14. Sr. M. Corona, Elizabeth, N. J. . . . .	2 00
14. Sr. M. Cosmas, Newark. . . . .	2 00
14. Sr. M. Cunigunda, Philadelphia . . . . .	2 00
14. Sr. M. Cyril, Brooklyn . . . . .	2 00
14. Sr. M. Cyril, Union City, N. J. . . . .	2 00
14. Sr. M. Dalmatia, Bronx, New York . . . . .	4 00
14. Sr. M. Damian, Albany . . . . .	2 00
14. Sr. M. Damian, Brooklyn . . . . .	2 00
14. Sr. M. Damian, Rutherford, N. J. . . . .	2 00
14. Sr. M. Daniela, Hoboken, N. J. . . . .	2 00
14. Sr. M. David, Cliffside, N. J. . . . .	2 00
14. Sr. M. David, Brookland, Washington . . . . .	4 00
14. Sr. M. de Chantal, New Brighton, S. I. . . . .	4 00
14. Sr. M. de Lillis, Bronx, New York . . . . .	4 00
14. Sr. M. de Lima, Bronx, New York . . . . .	4 00
14. Sr. M. De Ricci, River Forest, Ill. . . . .	2 00
14. Sr. M. Doloretta, Baltimore . . . . .	2 00
14. Sr. M. Dominica, Baltimore, N. J. . . . .	2 00
14. Sr. M. Dominica, Ossining, N. Y. . . . .	4 00
14. Sr. M. Domitilla, Elizabeth, N. J. . . . .	2 00
14. Sr. M. Dorothea, New York. . . . .	4 00
14. Sr. M. Dorothy, Buffalo. . . . .	2 00
14. Sr. M. Edna, Jackson Heights, N. Y. . . . .	2 00
14. Sr. M. Eileen, Kingston, N. Y. . . . .	2 00
14. Sr. M. Eileen, Saranac Lake, N. Y. . . . .	2 00
14. Sr. M. Elaine, Washington. . . . .	2 00
14. Sr. M. Elena, Hastings-on-Hudson, N. Y. . . . .	4 00
14. Sr. M. Emerentiana, Massena, N. Y. . . . .	2 00



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14. Sr. M. Enrica, Union City, N. J.....	2 00
14. Sr. M. Ephren, Plainfield, N. J.....	2 00
14. Sr. M. Ernest, Newark.....	2 00
14. Sr. M. Ernesta, Philadelphia.....	2 00
14. Sr. M. Eugene, Brooklyn.....	2 00
14. Sr. M. Eulalia, Staten Island, N. Y.....	4 00
14. Sr. M. Euphemia, Chicago.....	2 00
14. Sr. M. Evangeline, Morristown, N. J.....	2 00
14. Sr. M. Evangelist, Troy, N. Y.....	2 00
14. Sr. M. Evarista, Rutherford, N. J.....	2 00
14. Sr. M. Evelyn, Bayonne, N. J.....	2 00
14. Sr. M. Fabian, Passaic, N. J.....	2 00
14. Sr. M. Felcita, Fall River.....	2 00
14. Sr. M. Felicitas, Chicago.....	4 00
14. Sr. M. Ferdinand, Syracuse.....	2 00
14. Sr. M. Fidelis, Milwaukee.....	2 00
14. Sr. M. Fidelis, New York.....	4 00
14. Sr. M. Fidelis, River Forest, Ill.....	2 00
14. Sr. M. Flavia, Elizabeth, N. J.....	2 00
14. Sr. M. Flora, Port Richmond, S. I.....	2 00
14. Sr. M. Florita, Rochester.....	2 00
14. Sr. M. Frances, Bronx, New York.....	2 00
14. Sr. M. Frances Therese, Fort Lee, N. J.....	2 00
14. Sr. M. Francis, Philadelphia.....	2 00
14. Sr. M. Francis, Union City, N. J.....	2 00
14. Sr. M. Francis Clare, Rye, N. Y.....	4 00
14. Sr. M. Frederica, W. Philadelphia.....	2 00
14. Sr. M. Frumentia, Philadelphia.....	2 00
14. Sr. M. Gabriella, Tomkins Cove, N. Y.....	2 00
14. Sr. M. Gabrielle, Wilkes-Barre, Pa.....	2 00
14. Sr. M. Generosa, Baltimore.....	2 00
14. Sr. M. Genevieve, Suffern, N. Y.....	4 00
14. Sr. M. Georgianna, New York.....	8 00
14. Sr. M. Germaine, Paterson, N. J.....	2 00
14. Sr. M. Gertrude, Jersey City, N. J.....	2 00
14. Sr. M. Gertrude, R.S.M., New York.....	2 00
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14. Sr. M. Graciha, Philadelphia.....	2 00
14. Sr. M. Helena, New York.....	4 00
14. Sr. M. Helena, Saranac Lake, N. Y.....	2 00
14. Sr. M. Hilda, New York.....	4 00
14. Sr. M. Hyacinth, Bronx, New York.....	4 00
14. Sr. M. Hyacinth, Rutherford, N. J.....	2 00
14. Sr. M. Imelda, Massena, N. Y.....	2 00
14. Sr. M. Imelda, New York.....	4 00
14. Sr. M. Immaculata, New York.....	4 00
14. Sr. M. Immaculate, Toledo.....	2 00
14. Sr. M. Immaculate, Wheeling.....	2 00
14. Sr. M. Inezita, Montclair, N. J.....	10 00
14. Sr. M. Irene, Butler, N. J.....	2 00
14. Sr. M. Isidore, New York.....	4 00
14. Sr. M. James, New York.....	2 00
14. Sr. M. Jean Frances, Newburgh, N. Y.....	4 00
14. Sr. M. Joannes, North Plainfield, N. J.....	2 00

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14. Sr. M. John Joseph, Union City, N. J.....	2 00
14. Sr. M. Jolanta, New York.....	2 00
14. Sr. M. Joseph, Bronx, New York.....	4 00
14. Sr. M. Josephine, Newark.....	2 00
14. Sr. M. Josephine, Syosset, L. I.....	2 00
14. Sr. M. Justin, Glen Cove, N. Y.....	2 00
14. Sr. M. Jutta, Milwaukee.....	2 00
14. Sr. M. Kieran, Cleveland.....	2 00
14. Sr. M. La Salette, New York.....	4 00
14. Sr. M. Laura, Pittsburgh.....	2 00
14. Sr. M. Laurenta, Chicago.....	6 00
14. Sr. M. Laurentia, Fall River.....	2 00
14. Sr. M. Laurentia, Milwaukee.....	2 00
14. Sr. M. Laurentia, Bronx, New York.....	4 00
14. Sr. M. Leona, No. Tarrytown, N. Y.....	4 00
14. Sr. M. Liberata, Bound Brook, N. J.....	2 00
14. Sr. M. Loman, Atlantic City, N. J.....	2 00
14. Sr. M. Loretta, Fall River.....	2 00
14. Sr. M. Loretta, Spring Valley, N. Y.....	4 00
14. Sr. M. Loretto, Tuckahoe, N. Y.....	2 00
14. Sr. M. Louise, Brooklyn.....	2 00
14. Sr. M. Loyola, Brentwood, L. I.....	2 00
14. Sr. M. Loyola, Buffalo.....	2 00
14. Sr. M. Lucilla, Astoria, L. I.....	2 00
14. Sr. M. Lucille, Bayonne, N. J.....	2 00
14. Sr. M. Macrina, Brooklyn.....	2 00
14. Sr. M. Madeleine, New Rochelle, N. Y.....	4 00
14. Sr. M. Magdalene, Buffalo.....	2 00
14. Sr. M. Mancini, Bronx, New York.....	4 00
14. Sr. M. Margaret, New York.....	4 00
14. Sr. M. Martina, Chestnut Hill, Philadelphia.....	6 00
14. Sr. M. Matthias, Haverstraw, N. Y.....	4 00
14. Sr. M. Mechtilde, Newark.....	2 00
14. Sr. M. Mechtilde, Albany.....	2 00
14. Sr. M. Mercedes, Massena, N. Y.....	2 00
14. Sr. M. Mercedes, White Plains, N. Y.....	4 00
14. Sr. M. Mildred, Brookland, Washington.....	2 00
14. Sr. M. Myra, New York.....	2 00
14. Sr. M. Natalie, Bronx, New York.....	4 00
14. Sr. M. Noella, Nyack, N. Y.....	4 00
14. Sr. Mary of St. Francis Regis, Tarrytown, N. Y.....	4 00
14. Sr. M. Olympia, Arrochar, S. I.....	4 00
14. Sr. M. Oswin, Bronx, New York.....	4 00
14. Sr. M. Othilde, New York.....	4 00
14. Sr. M. Pascaline, Baltimore.....	4 00
14. Sr. M. Patricia, Hohokus, N. J.....	2 00
14. Sr. M. Patricia, New York.....	2 00
14. Sr. M. Patricius, Brooklyn.....	2 00
14. Sr. M. Patrick, South Amboy, N. J.....	2 00
14. Sr. M. Paulne, Bayonne, N. J.....	2 00
14. Sr. M. Paulinus, Port Chester, N. Y.....	4 00
14. Sr. M. Perpetua, Caldwell, N. J.....	2 00
14. Sr. M. Peter, Brooklyn.....	2 00
14. Sr. M. Petronilla, New York.....	4 00
14. Sr. M. Philip, Beacon, N. Y.....	4 00
14. Sr. M. Pius, New York.....	2 00
14. Sr. M. Potentia, Newark.....	2 00
14. Sr. M. Prudentia, Nanuet, N. Y.....	10 00

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14. Sr. M. Ramona, New York . . .	4 00
14. Sr. M. Raphael, Brooklyn . . .	2 00
14. Sr. M. Raymond, Butler, N. J. .	2 00
14. Sr. M. Raymond, Tarrytown, N. Y. . . . .	4 00
14. Sr. M. Raymund, Katonah, N. Y. .	4 00
14. Sr. M. Reginald, Yonkers, N. Y. .	4 00
14. Sr. M. Rita, Brooklyn . . . . .	2 00
14. Sr. M. Rita, Penns Grove, N. J. .	2 00
14. Sr. M. Roberta, New York . . . . .	4 00
14. Sr. M. Robertus, Red Bank, N. J. .	2 00
14. Sr. M. Rosa, Highland Falls, N. Y. .	4 00
14. Sr. M. Rosalita, Jersey City, N. J. .	2 00
14. Sr. M. Rosaria, Larchmont, N. Y. .	4 00
14. Sr. M. Rosina, New York . . . . .	4 00
14. Sr. M. Rosina, Paterson, N. J. .	2 00
14. Sr. M. Ruth, Poughkeepsie, N. Y. .	4 00
14. Sr. M. Salvator, Chestnut Hill, Philadelphia . . . . .	2 00
14. Sr. M. Sanctina, Philadelphia . . . .	2 00
14. Sr. M. Sebastian, Elmsford, N. Y. .	2 00
14. Sr. M. Sebastine, Jersey City, N. J. . . . .	2 00
14. Sr. M. Servatia, Union City, N. J. .	2 00
14. Sr. M. Sigismunda, Newark . . . . .	2 00
14. Sr. M. Silveria, Bronx, New York .	4 00
14. Sr. M. Simplicia, Lodi, N. J. . . . .	2 00
14. Sr. M. Simplicia, Pelham, N. Y. . .	4 00
14. Sr. M. Stanislaus Kostka, Bayonne, N. J. . . . .	2 00
14. Sr. M. Sulpitia, Toledo . . . . .	2 00
14. Sr. M. Teresa, Buffalo . . . . .	2 00
14. Sr. M. Teresa, C.S.A., Bronx, New York . . . . .	4 00
14. Sr. M. Teresa, Bronx, New York . .	4 00
14. Sr. M. Teresa Vincent, Philadelphia . . . . .	2 00
14. Sr. M. Theodore, Detroit . . . . .	2 00
14. Sr. M. Theola, Brooklyn . . . . .	2 00
14. Sr. M. Theona, Philadelphia . . . .	2 00
14. Sr. M. Theresa, New York . . . . .	4 00
14. Sr. M. Thomas Aquinas, Highland Falls, N. Y. . . . .	4 00
14. Sr. M. Thomas Edmund, Amityville, L. I. . . . .	2 00
14. Sr. M. Thomasina, New York . . . .	4 00
14. Sr. M. Vera, Fond-du-Lac, Wis . . .	2 00
14. Sr. M. Villana, New York . . . . .	4 00
14. Sr. M. Vincent, Green Ridge, S. I. .	4 00
14. Sr. M. Vincent de Paul, Irvington-on-Hudson, N. Y. . . . .	4 00
14. Sr. M. Vincentella, New York . . . .	4 00
14. Sr. M. Vinciane, New York . . . . .	2 00
14. Sr. M. Vivian, Atlantic City, N. J. .	2 00
14. Sr. M. Winifred, Youngstown, Ohio . . . . .	2 00
14. Sr. M. Xaveria, Butler, N. J. . . . .	2 00
14. Sr. M. Xavier, Bronx, New York . .	4 00
14. Sr. Matilda, New York . . . . .	4 00
14. Sr. Melita, New York . . . . .	2 00
14. Sr. Miriam Anita, Rosebank, S. I. . .	4 00
14. Sr. Miriam Annina, New York . . . .	4 00
14. Sr. Miriam Bernard, Jersey City, N. J. . . . .	2 00
14. Sr. Miriam de Sales, New York . . . .	4 00
14. Sr. Miriam Fidelis, Bronx, New York . . . . .	2 00
14. Sr. Miriam Gonzaga, New York . . . .	4 00
14. Sr. Miriam Helena, Brooklyn . . . .	2 00
14. Sr. Miriam Inez, Newburgh, N. Y. .	4 00
14. Sr. Miriam Josephine, Yonkers, N. Y. . . . .	4 00

April, 1936

14. Sr. Miriam Loretta, New York . . .	2 00
14. Sr. Miriam Loyola, Newark . . . .	2 00
14. Sr. Miriam Mercedes, Bayonne, N. J. . . . .	2 00
14. Sr. Miriam Patricia, Mamaroneck, N. Y. . . . .	4 00
14. Sr. Miriam Patrick, Brooklyn . . . .	2 00
14. Sr. Miriam Perpetua, Brooklyn . . .	2 00
14. Sr. Miriam Roberta, Kingston, N. Y. . . . .	4 00
14. Sr. Miriam Ursula, New York . . . .	4 00
14. Sr. Miriam Veronica, New York . . .	4 00
14. Sr. Monica Maria, New York . . . . .	4 00
14. Sr. Natalie, Newark . . . . .	2 00
14. Sr. Noela Rosaire, New York . . . .	4 00
14. Srs. Charity of St. Vincent de Paul, New York . . . . .	18 00
14. Sr. of Holy Child, Philadelphia . . .	2 00
14. Srs. Holy Humility Mary, Villa Maria, Pa . . . . .	8 00
14. Srs. St. Dominic, Blauvelt, N. Y. . .	4 00
14. Srs. St. Joseph, Bayonne, N. J. . . .	2 00
14. Srs. St. Joseph, Jersey City, N. J. .	2 00
14. Sr. Paulita, Philadelphia . . . . .	2 00
14. Sr. Regina, New York . . . . .	2 00
14. Sr. Regina Clare, Paterson, N. J. . .	4 00
14. Sr. Regina Miriam, Scarsdale, N. Y. . . . .	4 00
14. Sr. Regina Vincent, Paterson, N. J. . . . .	2 00
14. Sr. Rita Agnes, Hoboken, N. J. . . .	2 00
14. Sr. Rita Rosaire, New York . . . . .	4 00
14. Sr. Rita Winifred, Rye, N. Y. . . . .	4 00
14. Sr. Rose, Mendham, N. J. . . . .	2 00
14. Sr. Rose Carmel, Paterson, N. J. . .	2 00
14. Sr. Rose Carmella, Gloucester City, N. J. . . . .	2 00
14. Sr. Rose Edward, Newark . . . . .	2 00
14. Sr. Rose Evarista, New York . . . .	4 00
14. Sr. Rose Leocadia, New York . . . .	4 00
14. Sr. Rose Marie, West New York, N. J. . . . .	2 00
14. Sr. Rose Marietta, Port Jervis, N. Y. . . . .	4 00
14. Sr. Rose Monica, Tivoli, N. Y. . . .	2 00
14. Sr. Rose Teresa, Elizabeth, N. J. . .	2 00
14. Sr. Rosemary, Cleveland . . . . .	2 00
14. Sr. Ruth Marie, Newark . . . . .	2 00
14. Sr. St. Alfred of Rome, Bronx, New York . . . . .	4 00
14. Sr. St. Anastasia, Waterbury, Conn . . . . .	2 00
14. Sr. St. Clarissa, New York . . . . .	4 00
14. Sr. St. George, Grymes Hill, S. I. . .	2 00
14. Sr. St. Margaret, Waterbury, Conn. . . . .	2 00
14. Sr. St. Mary Denis, Waterbury, Conn . . . . .	2 00
14. Sr. St. Maud, Albany . . . . .	2 00
14. Sr. St. Teresa, Waterbury, Conn. . .	2 00
14. Sr. St. Veronica, Waterbury, Conn. . . . .	2 00
14. Sr. Stanislaus, Albany . . . . .	2 00
14. Sr. Stella Edward, Montclair, N. J. . . . .	2 00
14. Sr. Stella Vincent, New York . . . .	4 00
14. Sr. Teresa Carmel, Brooklyn . . . .	2 00
14. Sr. Teresa Loretta, Brooklyn . . . .	2 00
14. Sr. Teresa Marietta, New York . . . .	4 00
14. Sr. Teresa of Jesus, Fall River . . .	2 00

# FINANCIAL REPORT

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## April, 1936

14. Sr Ursula Maria, Brentwood, L I . . . . .	2 00
14. Sr Veronica, Bronx, New York . . . . .	2 00
14. Sr. Wencesla, Mendham, N J . . . . .	2 00
14. Sr William Francis, New York . . . . .	2 00
14. Sr. William Marie, Chestnut Hill, Philadelphia . . . . .	2 00
14. Sr Winifred Marie, Fall River . . . . .	2 00
14. Sr Xavier Mary, Yonkers, N Y . . . . .	4 00
14. Mr. A F. Smith, Boston . . . . .	6 00
14. Rev M. J. Smith, New York. . . . .	2 00
14. Rev. W A. Stahl, Philadelphia . . . . .	2 00
14. Rev. P Strob, Washington . . . . .	2 00
14. Rev. J Strugnell, New York . . . . .	2 00
14. Rev T. L. Sullivan, Bourbonnais, Ill. . . . .	2 00
14. Mr W R. Sutton, Jersey City, N. J. . . . .	2 00
14. Dr J J. Swaler, New Rochelle, N Y. . . . .	2 00
14. Very Rev. Sylvester, O Carm., Middletown, N Y . . . . .	2 00
14. Rev A W Tasch, Latrobe, Pa . . . . .	4 00
14. Miss L McG Tobalt, New York . . . . .	2 00

## April, 1936

14. Rev. J. J Voight, Washington . . . . .	2 00
14. Rev N. F. Wagner, Keansburg, N. J. . . . .	2 00
14. Rev. S S. Walker, Milford, Ohio . . . . .	2 00
14. Rev. L A. Walsh, New York . . . . .	2 00
14. Mr J. A. Walter, New York . . . . .	2 00
14. Rev H R Weger, Toledo . . . . .	2 00
14. Rev. L. Wernsing, Indianapolis . . . . .	2 00
14. Miss M. L. Williams, New York . . . . .	2 00
14. Miss P B Williamson, New York . . . . .	2 00
14. Rt. Rev. Msgr. J. M. Wolfe, Dubuque . . . . .	2 00
14. Miss M. F. Woods, Lyndhurst, N. J. . . . .	2 00
14. Unknown . . . . .	40
16. Balance of Exhibit Receipts, Annual Meeting, 1936. . . . .	2,316 84
Total receipts . . . . .	\$19,606 56
Cash on hand, July 1, 1935 . . . . .	\$ 6,751 95
Receipts of year . . . . .	12,854 61
Total receipts . . . . .	\$19,606 56



# GENERAL MEETINGS

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## PROCEEDINGS

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NEW YORK, N. Y., April 14, 1936.

The Thirty-third Annual Meeting of the National Catholic Educational Association was held in New York, N. Y., during the week after Easter, April 14 to 16, 1936. The Association was welcomed to New York by His Eminence, Patrick Cardinal Hayes, who directed that all necessary arrangements be made for the convenience and entertainment of the large number of Catholic educators who attended.

The plans for the convention, made under the direction of the Right Reverend Monsignor Michael J. Lavelle, P.A., V.G., were carried out by the Reverend William R. Kelly, A.M., Archdiocesan Superintendent of Schools and a most efficient committee. Credit for the success of the meetings is due greatly to these officials of the Archdiocese who actively cooperated with the officers of the Association in all the arrangements.

In addition to the two general meetings, there were active sessions of the Seminary Department, College and University Department, Secondary-School Department, Parish-School Department, Minor-Seminary Section, Women's College Section, and Catholic Blind-Education Section.

The headquarters were established in the Waldorf-Astoria Hotel, Park Avenue, 49th to 50th Streets. The opening general meeting and sessions of all departments and sections, with the exception of the Parish-School Department, were held in the Waldorf-Astoria Hotel. The Parish-School Department met in the Cathedral High

School, Lexington Avenue and 50th Street, across the street from the Waldorf-Astoria Hotel. The closing general meeting was also held in the Cathedral High School.

Lunch was served to visiting Sisters in the gymnasium of the Cathedral High School. The Commercial Exhibit, one of the most interesting features of the meeting, was held in the cafeteria room of the Cathedral High School.

On Monday, April 13, the following committee meetings were held in the Waldorf-Astoria Hotel: Advisory Committee of the Association, Executive Committee of the College and University Department, Executive Committee of the Secondary-School Department, Committee on By-Laws of the College and University Department, and the Executive Board of the Association.

The outstanding social function of the convention was the banquet on Tuesday evening in the Grand Ball Room of the Waldorf-Astoria Hotel, which was attended by over two thousand delegates and others. His Eminence, Cardinal Hayes, was the guest of honor and the toastmaster was the Right Reverend Monsignor Michael J. Lavelle, P.A., V.G., Rector of St. Patrick's Cathedral and Chairman of the Archdiocesan School Board. The speakers were the Reverend Doctor George Johnson, Secretary General of the Association, and the Reverend Edmund A. Walsh, S.J., Regent of the Georgetown University School of Foreign Service.

Doctor Johnson, in his address, paid a tribute of appreciation of the long service rendered to the National Catholic Educational Association by the President General, the Most Reverend Francis W. Howard, D.D., Bishop of Covington. Bishop Howard was not listed on the program as a speaker but was presented by the toastmaster. The Bishop spoke briefly on the work of the N. C. E. A., and of the convention.

The convention was brought to a close on Thursday, at 2:00 P. M., with a religious ceremony at St. Patrick's Cathedral. An outdoor procession of several hundred

students of local colleges, in academic dress, preceded the ceremony within the Cathedral. His Eminence, Cardinal Hayes, again honored the Association by presiding at the service, at which the cabled blessing from His Holiness, Pope Pius XI, was read from the pulpit by Right Reverend Monsignor Michael J. Lavelle, P.A., V.G. Five Bishops also attended the closing *Te Deum* and Benediction service, including the Most Reverend Stephen J. Donahue, Auxiliary Bishop of New York, who intoned the *Te Deum* and officiated at the Benediction; the Most Reverend John B. Peterson, Bishop of Manchester; the Most Reverend Francis W. Howard, Bishop of Covington, and the Most Reverend Joseph Conroy, Bishop of Ogdensburg.

Bishop Donahue, the celebrant, was assisted by the Reverend William R. Kelly, A.M., New York, Archdiocesan Superintendent of Schools, as Deacon, and the Reverend Felix N. Pitt, A.M., Secretary of the Diocesan School Board of Louisville, Subdeacon.

Daily broadcasts of addresses by educational leaders in attendance at the convention were given through the courtesy of the broadcasting companies and local radio stations. Among the speakers were: Rev. John R. Hagan, Ph.D., Diocesan Superintendent of Schools, Cleveland, Ohio; Rev. Richard J. Quinlan, S.T.L., Archdiocesan Superintendent of Schools, Boston, Mass.; Very Rev. Msgr. Francis J. Macelwane, A.M., Diocesan Superintendent of Schools, Toledo, Ohio; Very Rev. Alysius J. Hogan, S.J., Ph.D., President of Fordham University; Rev. T. A. Ryan, New York, and Sister M. Concepta, O.P., Principal of St. Martin of Tours School, New York.

The daily newspapers of New York City, *The Catholic News of New York*, *The Brooklyn Tablet*, and the *N. C. W. C. News Service*, gave splendid cooperation in publishing the proceedings of the meeting.

## THE OPENING MASS

The convention opened on Tuesday morning with a Solemn Pontifical Mass at St. Patrick's Cathedral which was attended by all the delegates and by hundreds of members of religious teaching communities. His Eminence, Cardinal Hayes, presided at the Mass, which was celebrated by the President General of the National Catholic Educational Association, the Most Reverend Francis W. Howard, D.D., Bishop of Covington. At the close of the Mass, the Cardinal Archbishop made from the pulpit an address of welcome in which he gave heartfelt praise to the Catholic teachers of the country, referring to them as "the cedars of God, standing like cedars of Lebanon, firm and majestic, expressing power and supremacy." "You are more than teachers," His Eminence said, "You have a mission that includes something more than mere teaching for you bring children to the feet of Christ."

His Eminence paid tribute to the long service of Bishop Howard in behalf of the National Catholic Educational Association. Bishop Howard was a founder of the Association and for twenty-seven years its Secretary and seven years its President.

The Pontifical Mass was a beautiful and impressive ceremony. The stately sanctuary of the Cathedral, with its beautiful Easter flowers, provided a perfect setting for the elaborate service. His Eminence, Cardinal Hayes, in his scarlet robes presided on the throne, while the Bishop of Covington officiated as celebrant of the Mass. Six other Bishops occupied seats in the sanctuary, each attended by two chaplains. There were also in the sanctuary scores of Monsignori and priests from many dioceses.

The Mass was preceded by a colorful procession of prelates, Monsignori, priests, teaching Brothers, seminarians, Cathedral College students, and acolytes. There were in the procession one hundred fifty priests, two hundred Brothers, and two hundred seminarians. The Bishops present were Bishop Howard, celebrant; Bishop Peterson,



the preacher; the Most Reverend Maurice F. McAuliffe, D.D., Bishop of Hartford; the Most Reverend Stephen J. Donahue, D.D., Auxiliary Bishop of New York; the Most Reverend Raymond A. Kearney, D.D., Auxiliary Bishop of Brooklyn, and the Most Reverend Thomas H. McLaughlin, D.D., Auxiliary Bishop of Newark.

Attending His Eminence, Cardinal Hayes, were the Right Reverend Monsignor Michael J. Lavelle, P.A., V.G., Rector of the Cathedral, Archpriest; the Right Reverend Monsignor John M. Wolfe, Archdiocesan Superintendent of Schools of Dubuque, and the Right Reverend Monsignor John J. Bonner, Superintendent of Catholic Schools in Philadelphia, Deacons of Honor. The Honorable Alfred J. Talley and George J. Gillespie, Knights of St. Gregory, were the Cardinal's lay attendants.

Assisting Bishop Howard as celebrant of the Mass were the Right Reverend Monsignor Cornelius F. Crowley, Dean of Westchester, Archpriest; the Reverend Paul Campbell, Diocesan Superintendent of Schools in Pittsburgh, Deacon, and the Reverend D. F. Cunningham, Archdiocesan Superintendent of Schools in Chicago, Subdeacon.

The Masters of Ceremonies were the Very Reverend Monsignor John J. Casey, Secretary to the Cardinal, and the Reverend Thomas L. Graham of the Cathedral.

The sermon at the opening Pontifical Mass was preached by His Excellency, the Most Reverend John B. Peterson, Bishop of Manchester, and formerly Auxiliary Bishop of Boston, who spoke as follows:

## THE CHARITY OF CHRIST

### The Dominant Note in Catholic Education

MOST REVEREND JOHN B. PETERSON, D.D., Ph.D., LL.D.  
Bishop of Manchester

*"Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."*

Our presence this morning, beloved in Christ, is in answer to this pleading of the Saviour. It is our share in the constant

response yielded by the teaching Church to the yearning of the Supreme Teacher who is the Light of the world, the Way, the Truth, and the Life. Light of the world, He would guide His little ones to peaceful security here and hereafter, and be their very Way. Truth itself, He would impart to them His saving knowledge, share with them His wisdom and, crushing the slavery of ignorance, endow them with the liberty of the children of God. Aye more, He would be their Life, He would give them His life which is Charity, that very love which is His Holy Spirit, and so make them partake in His divine nature.

In all this largess the Christian priesthood and Christian schools have ministered in concurrence with the Christian home. Side by side with Bishops and Priests who exercised their sacrificial and sacramental ministry and preached the saving word; side by side with Christian parents and supplementing their often inadequate training and guidance, have ever been saints and scholars in the ministry of Christian education. Saviours these were at first of the learning of the ages, custodians and copyists of the cultural treasures of older civilizations. They kept aglow the smouldering torch of learning in days of world upheaval and darkness; and by their talent and study made mighty contribution to its later growing brilliance. Leaders and teachers were they of generations of Christian youth. To the feet of Christ they led these eager legions, and to the fountainhead of enlightenment in every branch of secular knowledge and best of all in the saving knowledge of Christ. There these hosts of Christian youth found light and truth. There they learned the way. There they learned to live not for self alone, but for God and neighbor. There from Him who gave His life for His friends they learned unselfishly to love. There they learned the secret of true peace and liberty, the fruits of unselfish love; and so were prepared for citizenship, not only in the Kingdom of Heaven but in such a democracy as ours.

To this mission of leadership and teaching, beloved in Christ, ours is the honor to be called. The little ones of Christ are in our keeping. The patter of their feet at our school portals is

in answer to the Master's invitation: "Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven."

"Forbid them not." Beloved in Christ, this appeal of Jesus and our mission of promoting compliance with it, meet today a world-wide growing challenge. The foot-fall of youth in our Christian schools finds sinister echo in the tramping feet of little ones marshalled in Eastern lands by leaders who know not Christ, or in Western lands by those who would deny Him. These adventurers in fields of economics and politics seek to support their thinly disguised thrones by dethroning God, and presume to build unto themselves a kingdom upon the ruins of the Kingdom of Heaven. Not to God and His Christ would they suffer little ones to come, but to their own imperious selves. They would make of the children of today perpetuators of a Godless social order. Not from Bethlehem or Nazareth comes the light of their new world, but from Moscow or Mexico City. Not the Truth that makes men truly free would they teach, but theories demeaning to human nature and destructive of human liberty. Not the life of either soul or body would they cherish, but the life of an all-sufficient state, a militant state, a conquering state, a menace to general peace and to personal liberty, security, and happiness. Not love, therefore, would they nurture, but hatred, bitter hatred, of God, of God-given moral law, of God's Church, of its schools, of all in a word that could suggest a power or a wisdom greater than their arrogated own. Theirs is the formidable challenge that seeks to stay our every effort to do the bidding of our Saviour: "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

"Forbid them not." Other leaders there are who are marshalling youth in the name of national aggrandizement; but whether ultimately away from Christ it is not now fair to say. He who is at once the hope and despair of an erstwhile God-minded nation, and of those who wish its sturdy people well, may yet sense the folly of spurning the plea of Him who is dearly loved by so many in the realm he has made his own. And

the singularly gifted one of that soil which has sprouted so many world leaders may continue to follow in the foot-steps of his prudent forbears, and his own, and recognize the wisdom of reliance upon Him who turned the tide of Rome's fortune by the miracle of the Milvian Bridge.

Whatever be the designs of these, and of those who itch to ape them, and God grant they be benign, we cannot blind ourselves to the significance of the policy of commandeering Christ's little ones, indoctrinating them with the theory of an all-powerful and all-sufficient state, disciplining them to be its unquestioning servants, and enthusing them to glory in it and exalt it as the highest good. This marshalling of youth, this enthusiasm, this discipline, offer us at least a challenge to do as much and more for Him, the King of Kings and Lord of Lords, who pleads in behalf of youth. "Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven."

"Forbid them not." Not alone from overseas and the southward, but nearer-by rings this ominous challenge. It is not that our schools are threatened, or our youth denied access to Christ. Nor are we gravely apprehensive that growing youth movements may have sinister significance, or disguise insidious propaganda and preparation for similar regimentation; nor even that they offer ready tinder for the torch of an upstart firebrand. But there is a something more to be feared than this regimentation or indoctrination, a something that turns the forces of education not to upbuilding but to destruction, a something that lends not strength but weakness to the mental and moral fibre, a something that is now too freely offered to the child of tender years, demanded by the adolescent, and lauded by adult votaries and victims of pernicious educational theories and theorists.

That something is a training in selfishness, a mental and moral malformation based upon a yielding to one's lower nature and its craving for the easier way. The easier way is the way of many a schoolroom today. Inhibitions are anathema. Senseless excess of self-expression replaces salutary self-restraint. Dislikes are discouraged. Work is welcome only when disguised

as play. What should permanently interest the future citizen yields to what may offer passing interest to the coddled child. Electives, which may have their prudent place in the pabulum of the scholar, are imprudently offered to sucklings who relish mostly what is sweet. Worse still, as a feature of this easier way, information is more highly valued than intelligence. Knowledge is prized above wisdom. Memory is preferred to understanding. Thinking becomes a lost art. Our Holy Father Pius XI had this in mind in referring to "those modern systems bearing various names, which appeal to a pretended self-government and unrestrained freedom on the part of the child, and which diminish, or even suppress, the teacher's authority and action, attributing to the child an exclusive primacy of initiative and an activity independent of any higher law, natural or divine, in the work of his education."

That such education in selfishness is not uncommon today is beyond question. How far it obtains we may not in justice venture to say. But if the influence of those most vocal in the public councils of pedagogs is commensurate with their confidence in a "new era" of education, many schools about us must be sadly infected with this virus of selfishness, and are preparing their pupils to follow the easier way.

The evil of selfishness is that it begets hatred and hatred disturbs mental poise and precision. Selfishness is thus at once destructive of peace and productive of credulity. It thwarts the very purpose of education. Its fruits are multiplying about us. The increase in juvenile crime is largely due to an inordinate love of self and indifference to or hatred of one's victim. There is the selfishness of the designedly childless home; the selfishness of loveless mating and the meaner selfishness of the average divorce; the selfishness of enjoyment of civic privileges without thought of responsibility; the all too common and stultifying selfishness of seeking something for nothing; wealth without work, competence without thrift, salvation without sacrifice, the crown without the cross. This is due in appalling measure to education without effort, an education that presumes to provide intelligent leadership without arduous training of the

mental faculties; that presumes to give strength of character without rigorous discipline of every urgent appetite and emotion; that would launch our youth upon the sea of life and its adverse winds and currents with a guide that charts only the easier way.

Beloved in Christ: There is tragedy here. There is the tragedy of the contrast between the campus and the classroom; the campus which confesses that physical prowess is the fruit of self-denial and rigid discipline, and the classroom where classics and mathematics and the growing pains of mental tilt and trial are whined away in utilitarian selfishness. It is the tragedy of the enfeebled mind in a fortified body.

There is the tragedy, too, of the contrast between the seeming enthusiasm of the marshalled youth of other lands, whose lack of liberty we are prone to deplore, and our own supine acceptance of a growing slavery to self which is more ignoble than that which a Lincoln abolished; because, unlike those whom he emancipated, we were born and nurtured to the noblest liberty that stable government could possibly give. Thinking men today are shuddering at the not impossible tragedy of combat between our self-willed critical youth and the youth of new Europe or new Asia who are inured to the yoke of discipline, trained to thoughtlessness of self in the enthusing thought of national greatness, and are casting envious eyes at the riches of a complacent land across the seas. Neither our youth nor theirs is what it was twenty years ago.

But the supreme tragedy, and the parent of a progeny of others, is the deplorable folly of education without religion. Schools about us may indeed excel in physical training. They have developed manual skill. They have stored the adolescent mind with much and varied information. But they have feared to force that mind to exercise its noblest function, which is correctly and clearly to think. More fearful have they been of moral training, out of very fear of favoring religion; and they recognize thereby that the two are inseparably intertwined. The result has been the unbalanced development of physical, mental, and moral qualities which is now quite generally deplored.

To continue our efforts to forestall further ravages of this supreme tragedy is our purpose here this week. The remedy we offer is: more education in things of religion and more religion in education. By religion, however, we do not mean that diluted, denatured thing whose illogical dogma is derision of creeds and whose moral code is spineless conformity to the desires of selfish nature. By religion we mean faith in Him who is Truth itself and the Light of the world; a hopeful following of Him who is the Way, the way of unselfishness, the way of the Cross; and love of Him who is Charity. The religion of Jesus Christ is above all a religion of charity. Charity, however, does not mean an optional dole, but an obligatory love of God and of neighbor. The aim of religion is to give God glory, and to give the soul to live the life of the very Spirit of God, the Holy Ghost who is the mutual love of Son and Father. The life of true Christians is the Christ life, and Christ's love living in them, in answer to His farewell prayer to His Father: "that the love wherewith thou hast loved me may be in them and I in them." The rule of such a life is love of God, and helpful love of needy neighbor in generously balanced measure with love of self. Selfishness thus has no place in Christian life or in Christian education. It is unworthy of the follower of Him who said: "By this shall men know that you are My disciples that you love one another."

The moral law governing these mutual relations of men has been admirably explored and detailed by the great Catholic scholars who are our forbears and exemplars. An Aquinas and an Alphonsus, a Lugo and a Lessius have traced the demands of justice, guardian virtue of the strict rights of men. They have struck the balance between the give and take of the social life in which by his very nature man is committed to live; and traced for him the safe and happy way between the Scylla of unrestrained personal liberty which would make him an anarchist, and the Charybdis of state suppression which would make him a slave. In our own day their learned successors are directing us in the way of social justice, which would undo the

accumulated injustices of past years and prevent their further violations of the rights of men.

But justice is not all. It could give us a world of honest dealings, but it would be a chilly world. The twin virtue of charity is needed to make it cheerful. It is this charity, or unselfish love of neighbor, that the world needs most today. In their great Encyclicals on Labor and the Social Order, which set for us the standards of social justice, a Leo and a Pius have emphasized this need. In the concluding lines of his great charter of the laborer's rights, Leo XIII said of you and every minister of holy religion:—"they must earnestly cherish in themselves, and try to arouse in others, Charity, which is the mistress and queen of virtues. For the happy results we all long for must be chiefly brought about by the plenteous outpouring of Charity, of that true Charity which is the fulfilling of the whole Gospel Law, which is always ready to sacrifice itself for other's sake and which is man's sweetest antidote against immoderate love of self." And our own beloved Pius XI, after invoking again the principles of justice to further his cherished reform of our sadly warped social order, wrote: "In effecting this reform Charity, which is the bond of perfection, must play a leading part, . . . the Charity of Christ which alone has power firmly and gently to incline the hearts and wills of men to the laws of equity and justice."

This, beloved in Christ, is our answer to the challenge of selfishness, the key to the purpose and the power of the Catholic School. This is your mission to those of whom the God of love said: "Suffer little children to come unto Me and forbid them not for of such is the Kingdom of Heaven." Such is your mission to a selfish world which needs to know the unselfishness of Christ. Such is your mission to society which needs to know that charity as well as justice is the surest safeguard of democracy. Such is your mission to America. Its fate may not be yet in the balance, but its enduring depends upon a return to pioneer discipline, sacrifice, and unselfishness, and their inculcation in its schools. The sublime words of Lincoln's Gettysburg address may be known to every pupil in



these schools, but its real intent is lost upon them unless they be likewise taught that without their unselfishness and even self-immolation, government of the people, by the people, and for the people, must surely perish from the land.

Thank God, our schools teach this, by word and by more eloquent example, even to the youngest in their classes. Too young yet, perhaps, to grasp the meaning of justice, they yield to the spell of charity which later will make the laws of justice more acceptable. The crucifix on the wall tells the story of the unselfish love of Him who gave His life for His friends. The religious garb, unless it be perchance the shroud of a secularized heart, tells of unselfish life-long consecration. The stories of Christian heroes, saintly men and women and even children who took up their daily cross in the following of Christ, tell of a human beauty that selfishness could never produce. Together with all this, the work that any school is doing is in our schools as creditably done. This is religion in education, a mighty factor, an essential factor, in the training of heart and soul as well as of mind and hand.

To provide such an education for our children may be for us a heavy financial burden, though it would not if an appreciative people could only know the strength it lends to our nation. But its very cost testifies to our conviction of the worth of self-sacrifice, to ourselves, to our children, and to our land. To our land! It has been said that the victories of England on fields of battle were won on the campus of Eton. So, too, the warfare for God and truth, for justice and liberty, is being waged today in the classrooms of Catholic schools. That they and the Church which has the courage to provide them are the staunchest pillars of American liberty finds ample proof in the fact that the enemies of liberty, of America, and of the Church are one and the same.

On this our labor for God, for country, for our children, and for ideal education, we ask God's blessing today. May the Light of the World direct us in the Way. May Truth eternal illumine our minds. May Love divine warm our hearts in generous love of our pupils. And may Jesus our Lord who sought to give us

freedom and peace and joy by the sacrifices of an unselfish life, and even gave that life that we might live, confirm us in His love. May He make our teaching breathe His unselfish spirit, make our schools more and more redolent of His sweetness, make them richer and richer in the warmth and strength of His unselfish love, which pleads:—"Suffer little children to come unto Me and forbid them not for of such is the Kingdom of Heaven."

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### FIRST GENERAL SESSION

TUESDAY, April 14, 1936, 11:30 A. M.

The annual meeting was called to order with a prayer by Most Reverend Francis W. Howard, D.D., President General, at 11:30 A. M., in the Grand Ball Room of the Waldorf-Astoria Hotel.

The minutes of the meetings held by the Association in Chicago in 1935 were approved as printed in the Report of the Thirty-second Annual Meeting of the Association. The report of the Treasurer General was also approved.

A motion was carried authorizing the President General to appoint the usual Committees on Nominations and Resolutions. The members who were appointed on these committees are as follows:

On Nominations: Rev. Joseph J. McAndrew, A.M., LL.D., Very Rev. Aloysius J. Hogan, S.J., Ph.D., Rev. P. A. Roy, S.J., A.M., Very Rev. Msgr. Francis J. Macelwane, A.M., Rev. Richard J. Quinlan, A.M., S.T.L.

On Resolutions: Rev. George Johnson, Ph.D., Very Rev. Thomas Plassmann, O.F.M., Ph.D., D.D., Rev. Lawrence A. Walsh, S.J., Ph.D., Rev. William F. Cunningham, C.S.C., Ph.D., Rev. William R. Kelly, A.M.

A motion was then unanimously adopted to send the following cablegram to His Holiness, Pope Pius XI:

CABLEGRAM TO HIS HOLINESS, POPE PIUS XI

*"Most Holy Father:*

*"National Catholic Educational Association, assembled in*

New York for Thirty-third Annual Meeting, sends expression of profound homage and loyalty to our Holy Father and implores Apostolic Blessing."

(Signed) PATRICK CARDINAL HAYES,  
*Archbishop of New York.*

† FRANCIS W. HOWARD,  
*Bishop of Covington,*  
*President General, N. C. E. A.*

The following cablegram was received from the Vatican City:

*"Cardinal Hayes, New York, N. Y.:*

*"Holy Father invoking the divine guidance on the deliberations and discussions of the National Catholic Educational Association assembled in New York sends Your Eminence and all present his Apostolic benediction."*

(Signed) CARDINAL PACELLI.

The President General, Most Reverend Francis W. Howard, D.D., then gave an address as follows:

## THE SOCIAL MESSAGE OF CATHOLIC EDUCATION

ADDRESS OF THE PRESIDENT GENERAL, THE MOST  
REVEREND FRANCIS W. HOWARD, D.D.

*Members of the National Catholic Educational Association:*

When announcement was made that our thirty-third annual meeting would be held in this great metropolis, we were happy in the anticipation that we would assemble here at the invitation of one whom for many reasons and in a special way we are privileged to call our friend. From the early days of its formation and in every stage of its development and progress His Eminence, Cardinal Hayes, has kept in close touch with the activities of the National Catholic Educational Association and its departments. At a period when there was uncertainty in regard to its status and

future he said, "I believe in the Association and desire that it continue to carry on its work." He extended an invitation to the Association to hold its annual meeting for the year 1920 in New York. He took an active interest in the preparation of the program, and at his personal request the distinguished lawyer, the late lamented Hon. William D. Guthrie, prepared the memorable argument against educational bureaucracy which has exercised a profound influence on the thought of the country and was read on that occasion. We have reason to expect that this meeting we hold again under the auspices of His Eminence will be the most successful one in the history of the Association.

We are here as Christian teachers. We meet in the city where the historic struggle was made in defense of the right of parents to provide religious education for their children. The illustrious Bishop Hughes, when he saw with clear vision the consequences that must follow from a secular education and found that reason and justice would not prevail, called on his people to make the sacrifices necessary so that their children might have, where possible, the blessing of a Catholic upbringing.

The Catholic system of education stands out today as the most conspicuous example of sacrifice for the cause of religious education in the country. While there are many of our children for whom it has not been possible up to the present to provide religious schools, it is the conviction of our people that there is no real substitute for the Catholic school, and the ideal we strive after is to labor so that every Catholic youth and adolescent may have the opportunity of receiving a Christian education.

To teach is to show. The student sees the truth in the superior light of the teacher's intelligence. Those who have only the light of reason to guide them must grope their way through difficulties and uncertainties. The teacher who views the truth in the light of divine faith sees from an

elevation and can give more secure and certain guidance to those who seek truth at his lips.

The Catholic Church has the mission to teach all nations, and in various spheres of activity and in differing degrees of responsibility we help to carry on the teaching office of the Church. As spiritual teachers of spiritual truth it is necessary that we entertain a proper conception of our grave responsibility.

There is an indefinite feeling and much vague talk to the effect that education has a social mission and that it is the province of the educator to give guidance and direction in regard to the economic and social problems of the day. Has Catholic education a social message and have its principles and teachings a bearing on the problems of the time?

This National Educational Association is a means devised by the Catholic educators to help them to come to a common mind in regard to the application of principles to concrete problems and situations. It is also a forum where, under the auspices of the Bishop of the place in which the meeting is held, they may have opportunity of making public statement of their principles and their message.

Christian education teaches the worth of the individual man, the dignity of human personality, and the value of life. Man is made to the image and likeness of God. All the works of an artist show the trace of the master hand. There is no creature so insignificant as not to bear evidence of the omnipotence and the omniscience of the Creator. Man by reason principally of his possession of intellect and free will is said to be made in the image and likeness of God.

This is a first principle, a fundamental concept of the theory and practice and the philosophy of Christian education. The religious teacher, like a true artist, will keep his aim ever in mind, and he will never lose sight of the profound reverence for the dignity of man as a child of God that he seeks to cultivate in every soul that comes under his care. This principle gives dignity, distinction, and meaning to all Catholic education.

Simple and obvious as this truth appears to us, it has an application that extends far beyond the classroom. The student who has had a sound Catholic training in parish school or Catholic college treasures this norm in his heart through life. It shapes his manners, gives him proper self-respect and respect for others, it affects his dealings with his fellow man and is a guiding principle for him in studying the social problems of the time. When a civilization loses sight of this conception of man's true dignity, when it scoffs at modesty in woman, abandons all natural reserve and builds up no moral power of resistance in youth, it falls into degrading excesses and ends in ruin. This doctrine of the natural dignity and worth of man as taught by Catholic educators finds neither place nor acceptance in an education that knows not God. History is our witness that a Christian education and a Christian civilization have a nobler conception of the worth and dignity of the individual than any purely secular or unreligious system can possibly have. A modern writer says: "A definitive revelation and affirmation of human personality is only possible in Christianity, for it is Christianity which recognizes the importance and eternal value of the individual soul and its destiny.

Let us consider how this Catholic principle of education applies to some of the social problems of our time and see what message the modern Catholic educator has for his own age.

Nature does nothing in vain, and the Creator would not have bestowed such admirable gifts as intellect and free will on man if he were not expected to use them and to give account of them. It follows that the possessor of these faculties should have suitable opportunity for the exercise of them. This is a justification for the existence of the institution we know as private property. External goods are to be used as means of contributing to man's perfection; and for this reason the institution of private property, not merely in the sense of things possessed by single persons or

private groups, but in the sense of means of affording individuals suitable opportunity of self-expression, should be the foundation of a normal economic system in society.

As befits his rational nature there should be opportunity to man to find some joy in his work. This is not possible when there is no occasion to use his mind and his will, and where his work is degrading and mechanical. If he is compelled by necessity to be a tool or an instrument his nature rebels against the indignity. He regards it as a slavery to be condemned to the performance of a single operation in a factory over long periods of time, and to find no opportunity of self-expression, no occasion to satisfy the instinct of the artist that is native to man, in the work by which he gains a livelihood.

It is the gravamen of the indictment against modern industrialism, machine industry, and mass production that they fail to have regard for the dignity of human personality and the worth of the individual in the workman. They regard him more as a thing, a "hand," than as a person. He is spoken of and thought of as a unit of physical force rather than as a being possessed of mind and will, and his labor is regarded as a commodity, a good for sale. As a consequence of invention and the general use of machinery we have in the existing system a small and diminishing number of high-grade technicians, others who are mere assistants or caretakers, and an ever-increasing army of the disoccupied and the unemployable. It is the hope of some that these defects, which they acknowledge to be inherent in the system, may be remedied by a leisure that no one knows how to employ. The desire to assert and to find a way to vindicate this elementary principle of man's worth as a person is the real underlying and often unconscious motive force in the whole historic labor movement in every country of the world.

If this principle of Catholic educational teaching were more generally lived up to in the economic sphere, there would be a wider diffusion of private property, the units of

industry would be of more moderate size so as to permit the personal relation of employer and workman and eliminate the evil of absentee and irresponsible management, and opportunities of suitable occupation would be reasonably multiplied.

Efficiency for profit has been the *ignis fatuus* that has led American industry into the mire. An economic and industrial system, no matter how efficient it may be from the mechanical standpoint, that depreciates the intelligence, ignores the freedom of man, and suppresses his natural rights stands condemned by the teaching of the Catholic educator as not compatible with the dignity of human nature and with human rights. True efficiency demands that the production of wealth be used as the means of promoting man's perfection and not as a means of debasing and degrading him. Economic efficiency has often been obtained at too high a cost even where there may have been good will. With less efficiency there may be diminished production, but there could be a higher type of workman. The employer's title to honor is to be found in the fact that owing to his ability or his fortune he provides opportunity for human beings like himself to obtain the means of their livelihood in a manner befitting their dignity as rational human beings. The desire for profit is a natural spur to endeavor, but it cannot be justified from the standpoint of Christian morals as the sole and exclusive motive of economic production. A rational system of economic production should not merely produce goods for sale; it should aim at the ideal of affording the laborer some opportunity of creative workmanship.

The principle of man's natural worth as a person and his dignity as a child of God applies in every contingency in the economic sphere of human life. It is a principle that is at variance with the teachings of Communism which submerges the individual and regards him as a digit or unit of force to be sacrificed in mass to the Moloch of General Welfare. Collectivism has had its inception in our country



not with alien agitators. It began years ago in mass production and corporate expansion that were wanting in respect for either human or so-called property rights. Proclaiming a gospel of individualism, the ever-growing menace of unregulated corporationism, which had its beginnings in our country in disregard for sound legal principle and precedent, has been driving relentlessly the small voluntary autonomous groups of united workmen and employer and the independent individual from the field of economic competition, just as the large fish devour the small. Shall we move on with the tide? Our safety lies in respect for the dignity of man as a child of God. The basic principle of Catholic education applies to our most vexing economic problem.

The principles of Catholic education, the worth of the individual and the dignity of man, have their application also in the field of political life. They are the logical basis of democratic government, for democracy is founded on the belief in a capacity of the people to rule that is actual or at least capable of development, and consequently on respect for the intelligence and virtue of the citizen. The need of education in democracy is founded on this belief. The humblest man, no matter what his condition of life may be, has rights by reason of the fact that he is a human being. These rights come to him from his Creator and not from the state. It is the function of the state to protect and defend these right at all hazards.

But political developments in some countries have brought about a complete change in the status of the citizen under their governments. The citizen is no longer a person vested with rights before the state, but his status is that of a member of some industrial body, a producer of goods. All business and industry are taken over by those who hold the national power, and it is declared that the state is to be the sole and supreme interpreter of the needs of society.

A state which thus summarily and arbitrarily changes the status of free citizens who exercise some responsibility

in the state, to that of industrial employees acting always under orders, will necessarily be the final arbiter in education. In such a regime the rights of parents will be ignored and the exigencies of the state, as interpreted by the strong man and his coterie of advisers, will determine the content of curriculum and the purpose of the entire system. Where infidelity prevails a religion will be invented for such a state and it will be a worship of the state.

The absolute state regards the people as incapable of ruling. It is assumed that government must rule with a strong hand. The people are deceived by propaganda and deluded by amusement; and exploiters are permitted to cater to weakness or vice that in this way the people may not know the true conditions and may thus be more securely controlled. The absolute state is founded on the proletarian condition of the masses, and those who hold the power keep the people in that condition that the tyrants may retain the mastery.

This Association has for many years taken a stand against those trends in educational life and against concrete legislative proposals that, no matter what opinion one may have of the sincerity of the proponents, would inevitably, as developments in similar conditions in other countries have proved, lead to national control and to state monopoly of education. National control of education is the stepping stone to the militaristic and the dictatorial state. By reason of its principles Catholic education must ever be in opposition to the absolutist and the pagan state. This is part of the social message of every Catholic educator.

Catholic education gives due emphasis to the principles that govern the social life of man. The individual is not an isolated atom. He is by nature a social being. In his efforts to lead the worthy life and to attain perfection he has need of the association of his fellow men in groups of various forms. The theory that the society we call the state is composed of individuals separate and distinct from each other is emphatically rejected by Catholic teaching. The indi-

vidual is related to and a part of many minor societies according to the ends he seeks to obtain; and the perfection of human personality is assisted and the common good promoted by the influences of the groups of which he forms part.

Diversity is the method of nature and men attain a higher order of life by being joined together and associated in the pursuit of their worthy common ends, and by the mutual use and exchange of the special gifts with which each one is endowed. For each individual has his own proper gift, and it is an aim of education to seek excellence by the cultivation of this proper gift. This diversity causes one to need the other, and man's perfection is promoted through common effort based on the exchange of these different gifts. This union of efforts resulting from man's diverse needs should make it possible to tend to the attainment of an ever-higher stage of perfection.

It is also the Catholic teaching that freedom should characterize these varied associations. Man has a natural right to associate with his fellow man in the pursuit of ends that are not detrimental to his own welfare nor to the common good. The world does not belong to any group of supermen or overlords who are privileged to train the masses of man in school or factory, not to the end that their personality may be ennobled and perfected, but that their differences and those diversities and gifts in which their individual excellences consist may be polished away, and their lesser gifts and powers developed for the service of those who use the individuals as pawns in the battle for economic or military supremacy.

The principle of the dignity of human personality, as taught by the Catholic educator, is the basis of a true civilization. A healthy civilization cannot be developed on the exclusive principle of race. A civilization that regards man from the standpoint of a mere animal is not worthy of the name. Civilization based on intellectual culture and the pursuit of art without ulterior end and purpose will lead to

degeneration and decay. True civilization must be founded on liberty. For man is truly man only when he is master of himself, when he is free, and he has an inalienable right to exercise the godlike faculties that constitute him truly a man.

Christian education, then, by its nature and its principles is opposed to regimentation, to mass education, and to bureaucracy. The reason of this opposition is that such systems are subversive of human dignity and inimical to liberty. It is the mission of the Catholic educator to defend human liberty and to show men how to value and to use rightly the liberty that belongs to them as the children of God. Their title to this liberty is the fact that they are created to the image and likeness of God. This message, simple as it is, gives us the key to the solution of economic, political, and social problems of our industrial civilization.

A system of education devoid of a conception of man's destiny is incomplete and meaningless. If education trains for life we should know the end and purpose of life if we would have our education to rest on a solid foundation. If man has no destiny, liberty is a futile activity, and education is without meaning.

The Catholic educator has a very definite message in regard to man's destiny. The mind is given to man that he may ever strive after the highest truth, that he may seek God; and his freedom is given to him to the end that by his reasonable service to his Maker he may be found worthy of a blessed immortality. This conception of man's destiny differentiates Catholic education radically from all forms of secular education. This doctrine is the essential part of the Catholic educator's message to the world; it dominates the teaching of the religious school and gives a standard for judging the worth and value of all knowledge.

The activity of the human spirit when not constrained by the pursuit of a definite end will wander aimlessly over many fields. Each object apprehended will have a value and importance unrelated to that of others. Education as it

develops will become vocationalism or dilettanteism. The program will be fragmentary and the activity desultory. There will be a lack of unity because there is no fixed final end proposed as the object of intellectual endeavors. There will be keen study of particular subjects, but there will be no theory or view of educational activity in its totality.

Without an end to aim at, the pursuit of knowledge may have no higher worth than that of an amusement, a luxury, or mere pleasure seeking. Science in its initial phases is fascinating on account of its novelty. But the continued pursuit of science becomes repetition and begets monotony. Moreover, even university research has been to a notable extent handmaiden to a system of industry conducted primarily for private and corporate gain. The human mind has a natural impulse or urge of aspiration. When this is thwarted and the mind sees no end, the expenditure of mental energy may be comparable to the intellection that might be expended in playing a game of chance. The worth of mental effort is estimated by the excellence of the end to be attained.

Education that leads to excessive but purposeless intellectualism will be apt to disturb the mind's balance and equipoise. One who refuses to accept any belief in regard to human destiny may soon come to believe that there is no objective truth, or that if there be such truth the intellect of man is incapable of apprehending it. We find as a consequence an entire lack of faith and even an absence of intellectual trust among many of the leading writers on secular education. An attitude of skepticism prevails. Pessimism under these circumstances becomes a popular philosophy of life.

The question, What is the true end of education? is often proposed, but the secular educator gives only vague, illusory, and unsatisfying answers. Some who discuss the problem of the end of education declare that it consists in arriving at some definite view of life as a whole, but they fail to indicate what that view may be. We might expect to find a

principle of unity in the university. Here there should be some general conception as to the ultimate function and meaning of education. But what answer will the university give to the question, Why do we educate? "Society has a right to look to the university for intellectual leadership in all that affects a basic knowledge of man and the universe in which he lives," says the distinguished president of one of our oldest universities. But what, we may ask, is the end and purpose of man's existence? What is he living for? There should be some knowledge or theory as to his end to make this statement rational. If the university evades the problem or has no answer to give, is it not a futile institution so far as man's basic needs are concerned?

The theory that regards the state as the supreme society in which the highest aspirations of the individual find their adequate realization, and looks to the state as the origin and source of rights, finds favor in higher intellectual and university circles of our day. The individual is not an end in himself, in this theory, but a means for the attainment of the end of the absolutist, the Hegelian state. There is no belief in an eternal destiny for the individual, and in consequence his worth is held in disesteem.

Where such conceptions of life prevail the educational system will not aim to promote the excellence and perfection of the individual but will be used as a political instrument to bring all into complete subjection to the omniscient state. This view as to man's place in the world inevitably prepares the way for the complete socialization of human interests and the regime of communism. The trend towards secularism, atheism, and communism is inherent in the principle of such a system.

Such being the views and state of mind that so often are found in high educational circles of our day, what leadership may we expect from this source in the clear thinking that is so necessary for the right ordering of human life in its varied social relations? The thought of the university gradually filters through literature and the press into the

minds of the people. Nor is it unfair to say that by reason of the lack of spiritual outlook, secular institutions of higher learning must share the responsibility for much of the hopelessness that is the most calamitous aspect of our time.

But we have not so learned Christ. The Catholic educator entertains no such mean conception of the destiny of man. We have an unquenchable hope, and this, aided by the light of divine faith, enables us to see objective truth clearly and to see it whole.

Our hope of attaining our sublime destiny is founded in our Lord Jesus Christ. Through Him have we access to the Father. To form Christ in the mind and the heart of youth is the ultimate aim of the Christian teacher. All his special obligations converge in this one central aim. All branches of knowledge in all the varied curricula lead up in different ways to the excellent knowledge of Christ. All discipline, all formation and development of character are patterned on the imitation of Christ. All problems find in Him their solution and it is through the acceptance of His teachings that justice, order, and peace will prevail among men. "Neither be ye called masters; for one is your master, Christ." (Matt. xxiii, 10.)

There is a document available to all that gives an authoritative exposition of the Catholic message and principles of education. In all the current voluminous literature on education there is not a statement more sane, more simple, or more elevated than the Letter of Pope Pius XI on "The Christian Education of Youth." The statements made by individual educators are as the ineffectual light compared to the effulgence of the great luminary. Pius XI insists above all on the need of good teachers. For this reason we attach the highest importance to the moral character and sound intellectual training of the teacher. In our religious teachers we regard the spiritual formation as more important to enable one to properly qualify for the teaching office than the specific pedagogical training that may be called for. There is and always will be a dearth of real teachers.

The true Christian teacher, therefore, holds an office excellent in itself and fruitful in good results.

Our ideal is stated in the unforgettable words of Pius XI:

“Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ.”

The world cannot understand this supernatural mission of the Catholic educator, much less appreciate it. The world measures us by its standards and not by our own. Nor should we ever in our desire to meet requirements exacted of us lose sight of the holiness of the Christian teacher's office.

Our message is so contrary to the preconceptions of the world that we must expect misunderstanding and opposition. The higher values are not so easily nor so accurately estimated. Other interests are inferior and ordinary when compared with the worth and dignity of the Catholic educator's message. We Catholic educators need to know our message and to understand it; to have confidence in it and to proclaim it. On us devolves the duty to bear testimony of the supernatural in an unbelieving age.

Communism denies the worth of the individual: Christian education affirms it. This is a fundamental and an irreconcilable difference. Communism instinctively recognizes Christianity as its implacable opponent and seeks to destroy religion. The brunt of the battle will be borne by Christian parents who cherish the natural right to give their children a religious upbringing and by Christian educators. We need able writers and a vigilant press to support the position of Catholic education. The genuine sentiment of the masses of our American people is in accord with Christian fundamental principles regarding the dignity and worth of man. The natural right of the parent to give his



child the education he sees fit to give is protected by the organic law of the country. Nature is on our side, and above all we have that Faith which is the victory that overcometh the world.

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## SECOND GENERAL SESSION

THURSDAY, April 16, 1936, 11:30 A. M.

A general meeting of the Association was held at 11:30 A. M. in the Cathedral High School Auditorium, Most Rev. Francis W. Howard, D.D., President General, presiding.

Before calling for the report of the Committee on Nominations, Bishop Howard made the following remarks:

"For several years I have made known to the Executive Board of the Association my desire to relinquish the office I have held so long, but yielding to the representations of those for whose wishes and opinions I have the highest respect, I have accepted each year the invitation to serve as President General. The very favorable condition of the Association at this time, however, renders this the propitious moment for me to take this necessary step. In retiring from this office I am not, of course, retiring from the Association. My interest in this organization and its work will continue unabated and I shall continue to serve as a member of the Advisory Committee.

"Again I profess my profound gratitude to His Eminence for the tribute he so graciously paid me on behalf of Catholic educators of the country. I am most grateful to Doctor Johnson for those deeply appreciated words in which he expressed the esteem and the friendship of all those with whom I have been so long and so happily associated."

The following officers were then unanimously elected for the year 1936-37:

President General, Most Rev. John B. Peterson, D.D.; Vice-Presidents General, Rev. John B. Furay, S.J., Very Rev. James A. Burns, C.S.C., Brother Philip, F.S.C., A.M., Right Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., Rev.

Paul E. Campbell, A.M., Litt.D.; Treasurer General, Right Rev. Msgr. John J. Bonner, D.D., LL.D.

The Secretary then announced that the following had been elected from the Departments to the General Executive Board:

From the Seminary Department: Rev. Francis J. Connell, C.S.S.R., S.T.D., Rev. Joseph J. McAndrew, A.M., LL.D., Very Rev. Francis Luddy.

From the College and University Department: Very Rev. Aloysius J. Hogan, S.J., Ph.D., Rev. William F. Cunningham, C.S.C., Ph.D., Rev. Daniel M. O'Connell, S.J., Ph.D.

From the Secondary-School Department: Rev. P. A. Roy, S.J., A.M., Brother Benjamin, C.F.X., A.M., Rev. Leo C. Gainor, O.P., A.M.

From the School-Superintendents' Department: Very Rev. Msgr. Francis J. Macelwane, A.M., Rev. Thomas V. Cassidy, A.M., S.T.L., Rev. John I. Barrett, Ph.D., LL.D., J.C.L.

From the Parish-School Department: Right Rev. Msgr. John M. Wolfe, S.T.D., Ph.D., Rev. Felix N. Pitt, A.M., Rev. David C. Gildea, J.C.L., A.M.

The Secretary read the following report of the Committee on Resolutions:

#### RESOLUTIONS

To our Holy Father, Pope Pius XI, we offer the homage of our affectionate loyalty and filial obedience. In the years that have intervened since he gave us his great Encyclical on "The Christian Education of Youth," we have experienced a better sense of direction and a greater sureness of step, due entirely to the course that he charted for us. In the new problems that face us from day to day and in the midst of the perplexities that beset us, we con its pages anew, finding in them profound meanings that may have hitherto escaped us. The vision of the Vicar of Christ as revealed in this great document encompassed in truly prophetic manner the impact on education of the changes that are taking place in human society, and as time passes the principles enunciated by the Holy Father stand forth with increased timeliness.

Any expression of our gratitude to His Eminence, Car-

dinal Hayes for the privilege he has extended to us of holding our Thirty-third Annual Meeting in the great City of New York and for the great and kindly interest he has manifested in our deliberations must fail to plumb the depths of our feelings. The arrangements for the meeting, made under the direction of Monsignor Lavelle and carried through so effectively by the Reverend William R. Kelly and his co-workers, have been perfect. We leave New York with a memory of thoughtfulness and courtesy and sincere friendliness that time will not efface.

Our American democracy is in the process of adjusting itself to the dislocations that have occurred in our economic life and is in search of new mechanisms to promote the liberty and equality to which our nation is dedicated. Thoughtful people sense the danger that good intention may outstrip wisdom, and there is a growing sensitivity concerning the various freedoms that must at all costs be preserved if democracy is to survive. In the forefront of these freedoms is the freedom to teach, the right of schools, and the means of education to search out and propagate the truth.

Academic freedom is not academic license. It does not guarantee to any institution or to any individual the right to teach whatever he pleased nor to impose on the immature, the uncritical, the unwary, his own untested intellectual idiosyncrasies. It must not be forgotten that man is essentially a social being, that he is begotten by and must live with his fellows. There are truths that underlie the proper and just association of man with man. To these truths we have a sacred obligation.

Academic freedom is freedom to teach what is true and to receive instruction in what is true. When it comes to defining what is true, Catholic education seeks the guidance not only of the natural law but of the supernatural revelation that has come to us from God through Jesus Christ, our Lord, and which is interpreted for us by the Church. This truth we insist on our right to teach. We protest that those who maintain that education is based on religion has no right to support from public funds are violating academic freedom. They are depriving a large group of their fellow-citizens of adequate facilities for instructing their children in the truths they deem necessary for their eternal welfare and for the well-being of the State.

The State has no authority to determine what is and what is not true. Its function is to see that adequate provisions are made for the education of all its citizens and that in

every field that is necessary for the common welfare. When, in the name of academic freedom things are taught that violate the fundamental moral law, the State has the duty to intervene for the protection of its citizens and the preservation of its own existence. However, there is no room in a free country for any centralized, political domination of education. Let not the schools be made the playthings of politics nor the organs of a false patriotism. Teachers are not civil servants—they are the agents of the home. When they are forced by law to take oaths of allegiance to the Government, a step is being taken in a dangerous direction. The logical eventuality will be State monopoly of schools and an education based on political indoctrination.

We insist on the fundamental right of the parent to control the education of his children. The school must correspond to the home of which it is by nature and by history, an extension. Hence the necessity of safeguarding in every possible way, the American tradition of the local control of schools. We hereby voice once more, with all the emphasis of which we are capable, our opposition to the assumption on the part of the Federal Government of any authority over the schools of the United States. We are opposed to the creation of a Federal Department of Education, or of any mechanism that would amount to the same thing. We are concerned lest the activities in the field of education which the Federal Government has inaugurated because of the exigencies of the times, may be organized on some permanent basis and the foundation thus be laid for the domination of American education or any of its phases on the part of Washington.

Conscious of the widespread intellectual instability, materialistic philosophy and pagan morality of these days, we urge all Catholic educators to continue to emphasize the necessity of religious and moral values in education. We recall the model of sanctity and learning given us by the Angelic Doctor, Saint Thomas Aquinas, selected by Pope Leo XIII as patron of all Catholic schools and scholars. As a practical means of inspiring imitation of the virtues of the official patron of Catholic schools, in order to combat the evils of the day, the Association recommends that besides other suitable scholastic and religious exercises for the occasion, the Catholic students of all ages be sincerely urged to assist at Holy Mass and receive Holy Communion annually on the Feast of the Patronage of Saint Thomas, March 7th, for the intentions of the Holy Father.

The Catholic press has ever been the unswerving champion of the Catholic school. It has fought valiantly for the defense and the furtherance of its every interest. Catholic newspapers and periodicals form an indispensable adjunct to our instructional program and the Association urges their use more and more widely in the classroom as a practical way of inculcating loyalty to the Catholic press and extending its influence among our people.

To our consecrated leaders, the Bishops of the country, we the members of the National Catholic Educational Association renew our fealty. We are dedicated by reason of our vocation as Catholic teachers to the interests of the Church; in union with her, we strive to think and feel and act. As long as we are true to her spirit and strive for her purposes, we know we are making a contribution of greatest value to the land we love.

(Signed) GEORGE JOHNSON.  
THOMAS PLASSMANN, O.F.M.  
LAWRENCE A. WALSH, S.J.  
WILLIAM F. CUNNINGHAM, C.S.C.  
WILLIAM R. KELLY.

GEORGE JOHNSON,  
*Secretary.*

## ADDRESS

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### THE CATHOLIC SCHOOL AND AMERICAN DEMOCRACY

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Seven thousand, eight hundred and eighty-five elementary schools opening their doors to welcome 2,159,652 eager and happy children. Two hundred seventy-one thousand, seven hundred and eighty-six boys and girls hard at work in 2,159 high schools. Fifty-one thousand, four hundred and ninety-three young men and young women at home on the campuses of 151 colleges. Twenty-three universities carrying forward the torch of truth and affording opportunities for graduate and professional study to 61,737 students. In the cloistered solitude of 169 seminaries 17,922 young men preparing to assume the sacred duties of the priesthood. In 42 normal schools and teachers colleges 9,304 students equipping themselves for the noble task of teaching. And in all of these institutions 85,820 teachers—priests and brothers, self-sacrificing nuns, zealous lay men and lay women—devoting all their talents and all their energy in cooperation with Divine Grace “to form Christ in those regenerated by Baptism.” This is the Catholic school in the midst of contemporary American life.

A phenomenon here that calls for explanation and the explanation is in the faith of American Catholics. As parents they recognize the profound and inescapable obligation that is theirs to prepare their children adequately for the duties of adult living. They have a heritage to transmit—a pearl of great price which came down to them from the past and which they owe to the future. It consists of a fundamental conviction, a basic attitude, a definite point of view rooted and founded in the acceptance of the fact of Jesus Christ and the knowledge that only in His Name is there hope for human society.

Catholic schools exist for the purpose of teaching the religion of Jesus Christ. Now the religion of Christ is not a mere set of formulas to be conned by rote and stored in the memory. It is more than an habituation to certain external rites and ceremonies. The religion of Jesus Christ is life, for He came that we might have life and have it more abundantly. The Son of God has revealed to us the truth and down through the ages, through His Church, has defined the truth for us and explained it in its details. He has poured forth upon us the plentiful gifts of the Holy Spirit to tell us more and more of the things of the Father according as our capacity for bearing additional knowledge increased. This truth has come to us not for barren academic and dialectic purposes. It has come to us as a challenge to action, as something to do—"that doing the truth in charity we may grow up unto Him Who is the Head, even unto Christ."

The Catholic religion is a way of looking at things, at all things—physical things, social things, economic things, cultural things. It is looking at things through the eyes of Jesus Christ and in the light of His revealed truth.

The Catholic religion is a way of doing things—physical things, economic things, social things, cultural things—of doing things as Jesus Christ wills them to be done. The vision and the power that is involved in all this cannot be achieved apart from the realities of life. They are born of living in the midst of these realities. Preparation for such living can only be acquired by means of an education that begins and ends in Jesus Christ, that subjects all things to His Will, that seeks to illumine every darkness with His Light and to overcome every weakness with His Strength.

The Catholics of the United States pay their taxes even as do their fellow-citizens of other religious persuasions. The State devotes a goodly share of these taxes to the purposes of education, but the schools and the schooling thus publicly provided are inadequate in scope as far as the Catholic child is concerned. Their program of studies is based

on an expediency that is philosophically indefensible. It lacks that unity and that wholeness which is of the very essence of true education and deprives the child of his inalienable right to know his God and hence of his assurance of happiness, for happiness in the true sense of the word comes only to those who in full consciousness of their creaturehood love and serve their Creator.

The Catholics of the United States as a consequence have no other alternative than to establish and maintain their own schools, to assume the full burden of educating their own children the while they contribute their share to the education of the children of other people. They have accepted this alternative bravely and generously. They may protest, as is their duty, against the injustice of the present arrangement, but they do not raise their voice in querulous complaint because of the burden they are forced by circumstances to bear, because they have found by experience that their reward is exceeding great. They sense that their children are safe in the arms of Christ.

American Catholicism is extremely sensitive about everything that had to do with freedom of education. Our Constitution guarantees the inviolability of the fundamental rights of individual citizens and the most sacred of these is the right to religious liberty. This involves immeasurably more than the right to go on a Sunday to the Church that accords with one's conscience. It is the right to live in its fullness the religion one professes and to transmit that religion to one's posterity. It is fathers and mothers and not public officials who have the primary obligation to prepare children for their future duties and consequently the right to determine the methods whereby that preparation is to be effected. Catholics recognize that the Government has the right for the protection of the common good to make certain rules and regulations concerning schooling, but the moment these rules and regulations begin to savor of state monopoly and interfere with the God-given liberty of parents and the preeminent rights of the Church, they can be depended upon



to rise up in protest and fight to the last ditch. The cause is essentially an American cause, for if an American democracy means anything, it means respect for the lawful interests of minorities.

By and large the Catholic school in the United States has enjoyed freedom from external interference. From time to time efforts have been made by isolated groups here and there to put it out of existence, but these in every case have been reprobated by the American people. The Church has admitted the wisdom of the rulings of state departments of education in most instances and has complied with them. She will continue to do so as long as these rulings do not interfere with her essential educational mission.

However, Catholics do not forget for one moment that the refusal of the State to permit them to use the money they contribute through taxes for education to provide for their children a schooling that accords with the dictates of their conscience, is a limitation imposed on their religious freedom. They become increasingly conscious of this fact as the connotation of the term "education" broadens more and more and the curriculum of the American schools takes on one additional phase of the child's life after another. Through its schools the State is providing children today with opportunities for education far in excess of those involved in the three R's of yesterday. In the American program of education the custodial elements are beginning to outweigh the academic. Changing social conditions are making this necessary. The complexity of modern life, combined with the educational inadequacy of the home and of other extra-school agencies, is forcing us to make a wider and wider use of the school in the bringing up of our children.

There would be no point in denying that the Catholic school is hard put to keep up with all of these changes. The simple reason is that they are tremendously expensive. Today the State is putting certain advantages at the disposal of children, such as transportation to and from school,

medical care, free textbooks, recreational facilities, school lunches, and opportunities for vocational training that belong to all the children of the United States just because they are children, and should not be denied to certain children simply because they do not happen to be enrolled in state-supported schools. These features of the present-day educational program have to do with the care of the children and not their academic preparation. There would be as much logic in forbidding the Catholic child the use of tax-provided streets and sidewalks on his way to school as in depriving him of tax-provided bus transportation or tax-provided school lunches. To conjure up the bugaboo of union of Church and State in this connection is nothing more than a cowardly refusal to face the facts and to meet them in an American way.

In reality the same could be said of the failure to date of the American people to face the controversy concerning public support of the privately administered public school, for such in effect is what the Catholic school is in the United States. We estimate that one-half the Catholic children of the United States are in tax-supported schools. The great majority of them would be in Catholic schools were Catholic schools available. They are not available because the means are not at hand to provide them. As a consequence some 2,000,000 Catholic children are being deprived, through no fault of their own, nor of their parents, nor of the Church, of their full religious liberties. The State compels them to go to school and the State does not supply them with the kind of schools that accord with the dictates of their conscience. The State is ready to spend millions of dollars to teach them how to weave baskets, to play in rhythmic orchestras, to learn trades, to acquire professional training, in a word to receive the kind and the degree of education for which they seem fitted, and yet not one penny is available for the one thing necessary—for that education in religion which is the only ultimate safeguard for the institutions of liberty and democracy.

For many years now a movement has been growing to bring the Federal Government more prominently into the American educational picture and to develop mechanisms for referring the solution of school problems to Washington. A large number of people, many of them belonging to powerful pressure groups, are sincerely convinced that the time is ripe for the creation of a Department of Education in the Federal Government with a Secretary to sit in the Cabinet. Just recently the issue was revived on a national radio hook-up under a slightly different guise. This time it was to be a department including education, social welfare and public health. The danger that such a department would interfere with local control in these fields was discounted. The vigilance, it was claimed, and the good sense of the American people would prevent such an eventuality.

Now, the N. C. E. A. on one occasion after another has emphasized its opposition to any centralization of educational authority in the hands of the Federal Government. It has reminded the American people that education is primarily a parental responsibility and the rights of parents with regard to the education of their children are best safeguarded by the traditional American arrangement whereby the schools are administered locally by agents who are directly and immediately responsible to the parents and sensitive to their wishes. The further the control of the schools is removed from the localities which they serve, the less parents will have to say about the education of their children and the more real will become the danger of a scholastic bureaucracy.

Matters like education, social welfare and public health should be subject always to local control if the spirit of democracy is to be maintained. Nor has there been any evidence to date that the Federal Government is more competent in these matters than the local government. This is particularly true in the field of education. The United States Office of Education, under the direction of enlightened com-

missioners with no political axe to grind, has done splendid work in the field of its competency, which is one of research and the collection and dissemination of information calculated to help the states in carrying on their respective educational programs. It is not competent nor can it be made competent to assume any measure of administrative or directive authority over American education. The process of placing an individual in an office in Washington does not transform him into a superman. Things far away are apt to take on an aspect of magnificence. It is a good thing for us to remember that this thing we call The State, whether we have in mind the Federal Government or one of the 48 commonwealths, is in reality some official or clerk on civil service who in nine cases out of ten is intent on consolidating his position and emphasizing his importance by doing something which in nine cases out of ten would be better left undone. More than that, with all due respect to everyone concerned, it is not too often that the heads of departments in the Federal Government are chosen for outstanding ability in the field which they represent. If there were a Department of Education in the Federal Government, the chances that the Secretary of Education would be a wise and outstanding leader, fully conscious of the necessity of preserving local control, and adamant in his refusal to allow his organization to enhance itself at the expense of state departments and state boards, would be mighty slim. In all likelihood the Secretary would be some political schoolmaster or perhaps schoolma'am with a Messiah complex, eager to go down in history as the greatest American educator since Horace Mann.

If Federal control of education would be a bad thing for American schools, and most educators admit that it would, then why in the name of common sense create an agency that would have to be watched constantly lest it destroy the school tradition we have labored so hard to maintain? At this moment, in the name of emergency, the Federal Government is up to its neck in various phases of education.

It is supporting a Youth Administration, carrying on the experiment of the C.C.C. Camps, indulging itself in a radio project, trying out the possibilities of the Public Forum. Gather these things all together and make them permanent, put them under the control of a Secretary of Education, and before long Hitler would have things to learn from the United States in the way of the control of things academic. We worry a great deal about the Communist and Fascist; let us not forget that when it comes to playing fast and loose with human liberty the sentimentalist may outclass them.

There is the question of Federal aid to education. Here a dilemma faces those who are in favor of such aid. Either they will give the aid without any Federal control, which means that there will be no guarantee that the funds will be wisely spent by the local authorities, or they will give the aid on condition that it will be used according to a blue print in the hands of the United States Commissioner of Education. In the first instance we would witness an egregious waste of the taxpayers' money. In the second instance we would have Federal control. Just another case in which you cannot eat your cake and have it.

Incidentally, Federal aid to education would only serve to emphasize the intolerable situation in which Catholics find themselves. At the present time they are being taxed in numerous ways for the support of schools which they cannot use. Now in addition they would be denied a share in the money they contribute to the Federal treasury. If Federal aid is to be given to education, there will have to be more taxes, the price of living will increase; those who have means will have less and less of their surplus to give to religion; the Sunday collection plate, which is the ultimate source of the support of all things Catholic, will feel the pressure. The benefits will go to a minority, as is well stated in the following words of the Honorable Joseph T. Ryan, Vice-President of the Catholic Big Brothers' League in this City of New York:

“The principle of separation of Church and State has been carried so far as to put the whole force and influence of the tax-supported school on the side of one element of our population, namely, that which is pagan and believes in no religion whatsoever. Thus do the religious believers of our beloved country—Catholic, Protestants and Jews—numerically a substantial majority of the population, pay out millions of dollars annually to support and equip and continue the most gigantic and compulsory school system in the world for the benefit of a minority of agnostics and atheists, and to the irreparable damage of their own children, culturally as well as religiously.”

The task that lies ahead for the Catholic school in the United States is a twofold one. On the one hand, it must strive to expand its facilities more and more in the direction of the ideal, “Every Catholic child in a Catholic school.” Though at times this achievement might seem impossible given our present energy and resources, yet we continue to hold it steadily before us, confident that it expresses the Will of God and that with the aid of Divine Providence we shall find the ways and means.

On the other hand, we are fully conscious of the fact that the Catholic school which we envisage for every Catholic child must be, in the deepest and truest sense of the word, Catholic. We recall the words of the Holy Father in the Encyclical on the Christian Education of Youth:

“For the mere fact that a school gives some religious instruction (often extremely stinted) does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students. To be this, it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and material supervision of the Church, so that Religion may be in very truth the foundation and crown of the youth’s entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well.”

That our schools at the present time, from kindergarten to university, reflect fully this ideal we do not claim. The burden of the day and the heats, the pressure of competition with secular schools, the practical necessity of paying attention to standardizing agencies, have interfered with our efforts to realize the full potentialities of our educational philosophy.

The great hope for the future in this connection lies in our realization of our shortcomings. Catholic education here in the United States becomes increasingly aware day by day of the great debt of gratitude it owes to the Holy Father for his Encyclical on the Christian Education of Youth. In that great document it finds practical guidance and a basis for a thorough-going examination of conscience. The Encyclical states in clear and unmistakable terms those first things that must remain first. It reminds us that Christian education "takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."

The Pope goes on to remind us that "the true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them, by coordinating them with the supernatural. He thus ennobles what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal." Now it has never been easy for human beings to think things through consistently *sub specie aeternitatis*. The art of living in the world and not being of it is not acquired with facility. As we labor to work out a curriculum for Catholic education that will implement its fundamental aim, we find it difficult to maintain our balance. There is a tendency on one hand to incline in the direction of pietism and pedagogical mysticism, on the other to lean over too far in the effort to conform

to the spirit and methods of secularism. We have made mistakes in both directions.

The Church honors Saint Thomas Aquinas as the angel of the schools. She encourages us to study and to master his formulation of Christian philosophy and to seek in it the solution of the problems we face in whatever field. It is on the basis of our own philosophy that we need to think through our educational mission. We search in vain for light in the darkness of Secularism, Pragmatism, Instrumentalism, or any other current philosophical gloom.

We are grateful to those who forty years ago realized that, if Catholic educators were to come to an understanding of their mission and to a knowledge of their own minds, they must have an opportunity to come together for conference, discussion and debate. The National Catholic Educational Association was founded, and through the years it has been a source of light and strength to all who are laboring in the Catholic schools. It has never succumbed to the temptation of becoming a mere organ for propaganda. On the contrary, it might with some justice be accused of hiding its light under a bushel. Year in and year out it has brought the leaders of Catholic education together, and he who studies the printed record of its proceedings must come away with a better understanding of what the Catholic school in the United States is all about. Certain changes and reorganizations have taken place in the past several years which it is confidently hoped will make the Association serve the interests of Catholic education even more effectively.

If through the years the Association has sailed forward on an even keel, it is due in large measure to the fact that there has been a sure hand at the helm. Before the close of the last century a parish priest in Columbus, Ohio, dreamed of a forum that would bring together those active in Catholic education on every level for a study of their common problems. His vision and his zeal are in no small measure responsible for the organization of this Associa-



tion thirty-three years ago. As Secretary General for many years, Bishop Howard succeeded in maintaining unity among the various departments without in any manner interfering with that diversity which is essential for healthy growth. At no time did he allow the Association to become the creature of any group or any special interest. He has insisted, in season and out, on its voluntary character, and has wisely opposed any attempt to enlarge its scope in a manner not consistent with its purposes—and thus prevented it from becoming a mob. A deep student of economic problems, he has seen clearly the relation between education and industrial conditions. In season and out he has insisted that the solution of the problems that face the schools is to be found in the solution of problems that are social and economic.

The Association is proud of the confidence reposed in it by the hierarchy, and it knows full well that this confidence is born of the respect and admiration that the bishops of the country have always cherished for Bishop Howard. I am but poorly expressing the deep gratitude of every member of the Association when I say to Bishop Howard that we are everlastingly beholden to him.

In a very real sense this meeting in New York, held under the inspiring patronage of His Eminence Cardinal Hayes, is the beginning of a new era in the history of the Association. The economic worries that have tortured us during the past several years are lessening. The striking inability of human society to solve its problems without the aid of religion is becoming dramatically apparent. Our conviction deepens that in the philosophy of Catholic education we have something that the country needs. Our function in the future and our duty is to lead rather than to follow, to assert ourselves rather than to apologize. In the Catholic Educational Association we are gathered together in a holy cause; we know that Christ is in the midst of us.

## EDUCATION AND FREEDOM UNDER DEMOCRACY

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The Catholic concept of education derives from Catholic acceptance of the Incarnation. If the Word was not made Flesh in the seven hundred and fifty-third year from the founding of ancient Rome—if that transcendent event is not capable of scientific demonstration acceptable to the strictest canons of historical criticism, then all the deliberations and resolutions of this Convention are stale, flat, and unprofitable. For then Voltaire and Rousseau, Comte and the Positivists, the Behaviorists, the Functionalists, the Psychoanalysts, John Dewey and Vilfredo Pareto are right in their insistence on a purely pragmatic and materialistic criterion for education, to the exclusion of any spiritual, moral, or metaphysical consideration. Not all the logic nor dialectical acumen of the Christian Schools could save us in that hypothesis from the charge of nineteen centuries of futility, squandered efforts, wasted idealism and frustrated hope. In a word, as Jacques Maritain puts it, "Every educator worships a Deity."

As a man thinks so will he believe respecting things cultural, economic, political, and religious. As he believes, so will he act intellectually, morally, and politically. From repeated actions within each of these categories of human activity specific habits are formed which facilitate subsequent reactions and predispose their subject spontaneously towards favorite objects. Frequent exercise of deliberate choice cuts a groove in the will through which volition flows with increasing smoothness. And the accumulation of such ingrained habits will determine permanently the quality, the character, and the general direction of a man's social conduct.

There is always a philosophy of government underlying and controlling legislative enactments. It is not always apparent to the individual legislator who is commonly a politician, not a statesman. But it is not unknown to the party whip. So, too, there is a philosophy of life, a definite interpretation of values underlying all educational theories and determining the direction and speed of their development. The thinker precedes the Educator, as the educator determines the modes and moods of Pedagogy. If man is merely a highly organized social animal, but with no spiritual element or supernatural destiny, then obviously his material and biological well-being is the *summum bonum*, natural science should form the basis of his education, and pedagogy ought to be concerned mainly with matter and motion. There is no room for religion, or revelation and slight regard for Ethics or morals except as prudential safeguards, a sort of traffic officer for the maintenance of order in the herd. This is the School of Naturalism of which the chief exponent, in the English-speaking world, was Herbert Spencer through whom wide currency was given to the ideas of Montaigne, Locke, Augustus Comte, Feuerbach, Lombroso, and others of Positivistic tendencies. The support and authority of President Charles W. Eliot did much in this country to popularize Spencerian Ethics which reduce morals to a sort of "transcendental physiology."

If on the contrary man is conceived as a plant, not of earthly, but of heavenly growth, not only an individual, but a person elevated to adoptive Sonship of God, endowed with spiritual faculties and destined for immortality, obviously the pedagogy which derives from such first principles will be of a sharply different type. It will take account of the proportion to be observed between a span of life which at best rarely reaches a hundred years and the unbroken immortality of Eternity. It will welcome the demonstrated facts, the laudable achievements and the vast service of Science, but it cannot scientifically pause there. Because the attainment of Truth is the highest function of the

human intellect, the restless mind of man is unable to desist until it penetrates to the first and the greatest truth of all—the existence of a Supreme Being. And that discovery logically involves a group of practical conclusions in the field of conduct and morals. Science itself demands of every neophyte, at the very threshold of the laboratory an act of faith in the principle of causality—that every observed effect has an adequate efficient cause. Principle after principle has been added to the text of Science and invention after invention recorded out of pure loyalty to that Alpha and Omega of the scientific credo.

It is one of the yet unexplained paradoxes discrediting certain scientific minds that they demand unequivocal acceptance of that elementary dogma in all departments of investigation except in the most important of all—the nature and destiny of human kind. They have not seen the woods because of the trees. They swayed upon a rocking horse and thought it Pegasus.

True progression in sound Education proceeds from instruction to information to knowledge to wisdom to character. But the greatest of these is character whereon rest the pillars of the world. These steps have been fatally abridged or deliberately minimized by a goodly percentage of impatient sociologists and hasty legislators. Too often they study social problems and attempt to regulate man's external conduct on the assumption that his reaction to society is a separate and isolated phenomenon originating in one compartment of the mind and having no connection with his private beliefs, his passions, prejudices and secret desires. Such monism is treason against human nature and the unity of the mind, at least as they exist in the present dispensation. Man, though composite, is an integrated unit, not a departmentalized automaton in which a given motion or reaction may be adequately controlled by some independent and external agency, such as compulsory legislation.

Like God, man is a paradoxical synthesis of unity and

multiplicity. As God is three in one, so His image is three in one: memory, intellect, and will, in one body. And that mortal habitation is in turn so marvelously and intricately diversified, so subtly persuasive in its influence over its spiritual tenant as to baffle human ingenuity fully to comprehend the relationship even after the unknown millions of years that man has been living in it. What lives and moves in society is the whole man, not a partial fragmentary emanation controlled by pure reason. The *homo oeconomicus* of the textbooks is a fiction of groping economists.

What has the Catholic educator to say and do in the present confused crisis both in Education and Democracy? His first obligation lies among those of his own calling who exercise the high and responsible profession of teacher. The time has come for frank, for continued and organized restatement of the function of a liberal education in American life. "From thinking" wrote George Washington, "proceeds speaking, thence to acting is often but a single step. But how irrevocable and tremendous." A satisfying discussion of what a liberal education means would require many *Noctes Ambrosianae*. It is as illusive and intangible as the essence of poetry or the gradations of color in a butterfly's wing. Its presence in a man is revealed as subtly as is the fact that he may or may not be a gentleman. It is sensed more easily than defined. It is a preparation for life in its entirety, not for any one specialized branch of human endeavor. It furnishes factual information from the long history of the race and thus offers guidance for its future development. Like History—to recall Lord Acton's fine description—it should not be a burden on the memory but an illumination of the soul. It is a rich commentary on man's slow and laborious ascent to civilization. But the inner gifts which it bestows, of character, poise, courtesy, which is the hall mark of culture, toleration, understanding, and spiritual perception—all these are far more valuable. Without them the highly trained statisti-

cal expert, the dynamic salesman, and the lightning calculator are simply appalling boors. Without them the licensed practitioner in medicine too often becomes a menace to the community, the commercialized lawyer, an ambulance-chaser or a refuge for racketeers, and the registered pharmacist a purveyor of narcotics.

Organized instruction, which is only an external mechanical apparatus for imparting knowledge, has tended to displace and overwhelm education, which is a vital process that takes place only within the mind. Because of the lack of a solid substratum of philosophic premise the field has run riot. Education has become the victim of experimentalism. The advances have been mainly in formal pedagogy which is only an instrument and a method not an end in itself. Succumbing to the atmosphere of our overmechanized civilization, the academic world multiplied courses and equipment to the confusion of students and the dilution of scholarship. It was a temptation arising from the feverish industrial age into which the present generation of masters and disciples were born. Failure to resist the enticement led to floating with a stream of expediency that reached flood proportion in the last decade.

It must in justice be confessed that the fault lies not wholly with the student. His tendency to evaluate an education in terms of its practical utility, earning power and overnight results was quickened by the example of his elders, both academic and parental. The present discontent with Education and the searching of heart and conscience now in evidence among thoughtful educators testifies to a healthy distrust of a previous leadership that was more skilled in empirical tinkering with the curriculum than in clarity of purpose. Surrender to the modern vogue for speed and novelty may have achieved sophistication in its product but not that intellectual humility which is the beginning of wisdom. It imparted breadth if you will, but little depth, superficial information but little discrimination and the fabric of its thought was shoddy. Wool wears,

shoddy shines. Hence, when universities complain of the quality of the students that have overcrowded their lecture halls during the last decade, let them examine their own conscience along with the students' credits. I have read somewhere that Diogenes struck the father when the son blasphemed.

Not later than March 20 of this present year, at Los Angeles, Dr. Alexis Carrell, who knows whereof he speaks, warned the modern mind that its achievements have been disappointing; man has grown more slowly, he affirmed, than the institutions he created:

"Science does not consist exclusively of the conquest of matter. Man is the most important. We are the victims of the backwardness of the sciences of life over those of matter.

"Scientific research should be inspired today by a new ideal, the will to make man master of himself. There can be no other builder of man than himself, and to build a new civilization, imagination, intelligence, and moral strength of purpose are necessary.

"We must realize that the ultimate purpose of civilization is not the invention of machines and the progress of laboratory sciences, but the development of the human person. Neither science nor reason will ever lead mankind. But science is capable of helping us with three precious gifts—a knowledge of ourselves, the means to construct environment and the power to build men endowed with a greater intelligence and spiritual virility. So science may have a more profound and solemn significance in the civilization of tomorrow than it has in the civilization of today."

The civilization of today, to which Doctor Carrell refers, developed its most characteristic forms during the one hundred years that followed the Congress of Vienna, in 1815. The remaking of the map of Europe and the rise of the American Republics was followed by that fascination which we are accustomed to describe as the machine age. Now, I am far from denying the advantages and contributions of the machine age to the progress of the race. Its material

inventions, its easing of the burdens once borne on the sweating backs of human beings and the adaptability of mechanics, physics and chemistry to human needs and legitimate pleasures require neither defense nor apology. The question is one of *emphasis*, and the answer will reveal to the candid that the body of mankind has benefited more than his spirit. False values have been created in the universal worship of mechanical achievements, and a softening of the moral fibre accompanied the softening of the roadbed over which humanity was proceeding. The Industrial Revolution ushered in mastery of production and ushered out the production of masterpieces. It developed the proportions of all our senses but killed the sense of proportion. The age of the electric light has yet to record a classic comparable to Dante, Milton, Michael Angelo, and Shakespeare, who composed immortally by the mellow light of tallow candles without benefit of frigidaires or mauve bathrooms that rivalled the baths of Caracalla. Their illumination was from within and their art was leisurely and spontaneous. For a hundred years the industrial age cultivated the spirit of things and discouraged things of the spirit. It standardized and scattered libraries but diminished the intellectual value of their contents. It exalted the Natural Sciences and corrupted the art of living naturally. It multiplied devices to save both time and human exertion, then spent the salvaged kilowatt hours rushing jazzily to nervous prostration in Muldoon's rest house for tired business men or in Battle Creek Sanitarium. It outlawed Nature's way of dealing with the juice of grapes, and in their place sowed a crop of dragon's teeth that spawned a vicious underworld of lawlessness, assassination, and racketeers. It popularized education but diminished the number of the educated by substituting factual information for wisdom. It invented the time-clock for checking hours of labor and stifled the spontaneity and pride of craftsmanship that dotted Europe with Gothic cathedrals that are still poems in stone, frozen music that remain to this day the admiration



and the despair of modern imitators. It then transferred its mania for mechanized productivity to the Universities under the name of the "credit system," only to lower the credit of academic degrees so commonly computed by the electric clock in terms of that mysterious invention called a semester hour. It displaced humanism from academic halls and installed a cafeteria of bizarre elective studies. To the immature mind of youth, still in life's salad days, it offered academic fare that was overloaded with pastry, creamy sauces, caviar, and dainty condiments. The sequel was inevitable: intellectual indigestion, a perverted taste, and a jaundiced eye. All these predispositions furnish excellent prelude for the subtle propagandist with his alien program of social discontent and world revolt directed against the principle of authority, against Christianity, against the democratic ideal. He is aided, abetted and comforted in that sinister campaign by a certain type of professor who prostitutes academic freedom to an unacademic conspiracy against the very foundations of Christian morality; who grossly violates the inherent right of students to command reverence for religious convictions; who undermines respect for the traditions of free government by subtle innuendos against the Constitution in defense of atheistic Communism and who advances class hatred by a sneering and superior attitude towards those inferior breeds outside his caste who dare to dissent from his self-decreed infallibility. We who live in Washington have observed the intolerance and illiberality of such mandarins when transplanted to positions in the government and clothed with brief authority. There is still a remnant of them rushing from department to department, each with a dictator's baton in his briefcase, hoping and planning and scheming for enlarged but centralized power. There is the potential termite in the house of academic freedom.

In its eagerness to extend the methods of an industrialized and standardized civilization, the machine mind went on and on. It seduced Education from the production of

leaders to leadership in production. Too often it transformed college presidents from scholars to harassed go-getters of the endowments which became indispensable for continued existence in an age of mounting competition. It reduced deans from the high repute of friend and counselor of youth to the status of referees of eligibility contests and overseers of elaborate filing systems. It banished the minstrels and the troubadors—I suppose under the vagrancy act—and substituted the scratchy whine of phonographic discs and the howling of midnight radios. In a word, it promised a socially hygienic millenium—and sired the moral sterility of Bolshevism.

The year 1914 marked the end of a definite historical epoch in human history. For four years the nations of the world vied furiously with each other burning up the hard-won wealth accumulated during the previous phase and in destroying some twenty million human beings, killed, maimed, or starved, among whom was the very flower of the age. Untaught, unimpressed, and undismayed by that holocaust, the captains and the kings are debating again whether it be not time to cry “havoc” anew and let slip the dogs of war—which are now reinforced by reconnoitering vultures in the air raining down bombs and poison gas on helpless populations.

If every historic movement in the progress of the race has, in its day and generation, left some lasting impress on humanity and contributed something to the direction of man’s destiny, what significant heritage have we received from the enlightenment of the last twenty years? Communism, the spirit of organized international revolt and universal denial; bolshevism, which, I submit, is the chief progeny issuing from the supposedly hygienic union of rationalism and technology. Communism is the lustiest offspring of the modern mind. There it stands, armed from head to foot, clad in shining armament supplied for profit by its predestined victims. It is the true victor left after the hecatombs and shambles of 1914. International Communism

is waiting in tense expectation today, hoping secretly, in its heart of hearts, that the nations will embark again on reciprocal homicide; for well its leaders know that another world war would hasten the end of Christian civilization and usher in a return to the ethics of the jungle. That will be Communism's appointed hour to foment domestic discontent and profit shrewdly from international jealousies. That will be its opportunity to strike a telling blow at Democracy, which it detests.

Bolshevism is the logical culmination of that age-long worship of external form and of bare productivity which characterized the paganism of the Renaissance and the Industrial Revolution, respectively. The prophets of the Russian Revolution gladly accepted the mechanization of profitable industry, the exploitation of human personality, and the supremacy of the soulless machine which a reckless capitalism had taught them. They have simply developed the process to degrees of ruthlessness, tyrannous brutality, and obscene atheism that now appall the masters of the Manchester School. The pupil cynically retorts, with Shylock in the Third Act of the Merchant of Venice:

"If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, Revenge. The villainy you teach me, I will execute, and it shall go hard but I will better the instruction."

Thereupon, Communist civilization proceeds to give a concrete demonstration of that frigid phase of John Stuart Mill: "*Utilities fixed and embodied in material objects.*" Communist absolutism points with gratitude to the norm formulated by Max Weber: "*Science is not concerned with values.*" There is nothing more dangerous to liberty than a false absolute.

Catholic education, in fact Christianity itself, stands face to face with this formidable antagonist who has mobilized all modern instrumentalities adapted to the conquest of the

human intellect: Press, stage, radio, literary talent, political organization, skilled propagandists, science, art, diplomacy, and commercial relations. All are serving an identical purpose—to win the bewildered minds of men to a new paganism and economic materialism. The conflict will not be limited to the obvious fields of politics and economics. It will be fought and is being fought in the schools, colleges, and universities, where every historic heresy has been met by the contemporary intellects of Christian scholars across the ages.

When the Gnostics marshalled the forces of the first philosophic heresy of the apostolic age they were engaged, in their own language, step by step, by Irenaeus and Tertullian. When Arianism threatened the seamless robe of Christian truth it was the invincible Athanasius who led the counter-attack to the very throne of the Byzantine Emperors. Pelagius had his Jerome and Augustine; Theodosius had his Ambrose of Milan and Henry IV of Germany his Hildebrand. When the barbarian hordes swept imperial Rome to its fall and threatened extinction of the hard-won culture and civilization of the humanities it was in the Christian schools and scriptoria that the torch of learning was preserved throughout the long night that settled over Europe. When the natural and inalienable rights of a conquered people—distant and untutored Indians though they were—suffered violence at the hands of the Conquistadores, during the age of exploration, it was the fearless voice of De Victoria that was raised in their defence under the ancient arches of the University of Salamanca, which became thereby the cradle of International Law. The religious revolt of the northern nations in the Sixteenth Century had its Loyola, its Canisius, and its Council of Trent in a counter-reformation. Henry VIII and James I of England, when they asserted the divine right of Kings to rule the consciences as well as the temporalities of Englishmen, had their Thomas More and Robert Bel-

larmine. Argument for argument, chair for chair, book for book, subtlety for subtlety, and if needs be, life for life!

Those historic conflicts of Christianity were in the fields, respectively, of Theology and Metaphysics, or occasioned by legal discriminations, political controversy, moral assault or sheer persecution. But each battle-ground and every Caesar had a contemporaneous Catholic protagonist to contest the issue.

The plain duty imposed on Catholic Education in America arises, in this day and generation, from no physical attack on your person, your realty, or your rights. But you are challenged, distinctly challenged, prelate, priest, and professor. The swift current of public events has presented, in specific form, a modern counterpart of those momentous conflicts of the past, this time in the shape of an imperative necessity for clear thinking, a non-partisan attitude in domestic politics, and courageous utterances respecting the current social problems which Communism has provoked. It is here, gentlemen, stronger than ever filtering into every walk of life, high and low, whispering, enticing, bribing, and sabotaging. A wrong or hasty solution might easily plunge religion and education, even Democracy itself, into the virtual slavery that oppresses them elsewhere. We have no divine guarantee of perpetual immunity against fundamental shock, no matter what the Bourbons of complacency may opine. An empty stomach has no ears. We have bought immunity thus far—and postponed the reckoning. The price is mounting with every session of an inflationistic Congress. It is simply a race between the Treasury and disaster. Should the hour of decisive engagement come, the final conflict will be fought out between Communism and the Catholic Church defending the cause of Democracy. For, as Karl Adam has so powerfully pictured the issue in his *“Christ and the Western Mind”*:

“The Rock of Peter still stands unshaken on the banks of the Tiber. . . . In the midst of our western

civilization there is still an authority, older than all the states, firmer than all the thrones, more powerful than all dictatorships, more sacred than the law of nations. All these, the states, the thrones, the dictatorships and the law of nations are but things of yesterday, the products of time. But this authority in our midst lives by the eternal will of Christ, spirit of His spirit, power of His power. . . . And on this Rock rests the western Church. Her organization is still unimpaired; her doctrine still pure; it still receives the homage of obedience of an army of the faithful, devoted, prepared for sacrifice. There are still tabernacles in the West and men who pray before them. The Body of Christ still finds living members in whom He fulfils himself day by day and who do not bend the knee before Baal. Thus the West is still the privileged place of Divine blessing, where the grace of Christ has not remained without witness."

Let those who will adopt the pose of detached observation and inhuman impartiality before the so-called great social experiment in Soviet Russia. Let those who will stand statistically on the side lines, notebook in hand, like Sidney and Mrs. Webb, as human beings are reduced to virtual slavery, as six million of them are permitted deliberately to perish in a government manoeuvred famine, as happened in 1933, as religious freedom is ground to the dust under the juggernaut of a totalitarian state and as instructed agents of the Third International circulate unmolested throughout the United States for the same nefarious purposes. Our homage and gratitude to the President of Yale University for that magnificent defence of true academic freedom in his address to his graduates on June 6, 1935! Referring to Communism in operation, Doctor Angell said:

"The Communist conscience is apparently no wise disturbed by the fact that a small self-appointed fraction of the population exercises autocratic control, determines what promotes and what retards national interest, determines who shall live, be educated and multiply, and who shall be exiled, starved and sterilized . . . the achievement of its ends has been accom-

panied by the commission of most of the crimes in the moral calendar . . . it is clear that in its present form at least it involves the complete destruction of freedom of thought and expression and that its ethics outrage most of the traditions and lores of folk of our stock. Its cruelty is Oriental and its political philosophy is dogmatic and intolerant. Only those in agreement can be heard, and to dissent is to invite exile at the best and unspeakable punishment at the worst. Brutality is of its essence, and its most enthusiastic advocates regard as contemptible weaklings those who demur to such barbarism. The Medicis could have taught these gentry little."

Would that some spark from that flame might fall on the faltering souls of other public men, to burn and sear and shrivel the weasel words of condonation with which they seek to palliate their secret cowardice. The President of Yale is not of those who believe that scholarship emasculates the mind, requires men to become moral eunuchs.

Catholic experience through nineteen centuries knows where headlong worship of brute matter leads, what Caesars a chauvinistic worship of the state will breed, and what degradation of human freedom and personality is possible under the economic delusions of compulsory collectivism. And those accumulated findings must be presented by Catholic educators *now* with all the critical care, authentic documentation and authoritative voice that modern scholarship requires. If your duty be performed with the qualities of determination and authenticity which I have enumerated, the very record itself must convince the world that what it worshipped most betrayed it worst. The machine age deified material productivity until we now find ourselves starved and starving in the midst of produced plenty. It worshiped speed, not direction, until 1929 recorded the greatest crash ever heard in the long annals of preventable human folly. It worshipped an arrogant nationalism, sired by the cynical diplomacy of Machiavelli's *Prince*, only to be led by that mocking master to the very precipice of another suicidal and homicidal war in which civilization will

surely perish and a new ice age in international relations set in.

No thoughtful man can avoid the plain truth that we are at the crossroads of decision. We have come to the end of an epoch. For over six years our people have been in the throes of a nation-wide catastrophe that would have shattered the very foundation of any government whose electorate is not so broadly tolerant, so casual, and so resilient as our own. Similar distress in other hands, where passions are hotter and temperaments more volcanic, has led to violence, bloodshed, and revolution. These three eruptive outlets—violence, bloodshed, and revolution—are comfortably regarded as alien to the American tradition. But there is a breaking point even for tempered steel; there is a melting point for human patience, and a boiling point somewhere in the coolest veins.

The world now realizes as never before that labor is an indispensable partner with capital in the economic processes that create national wealth. Capital and labor are, as it were, journeymen of Nature, standing shoulder to shoulder at the same glowing forge of Life, whether clad in overalls or in dinner jackets. They both take a wage for their respective tasks, and both are necessary co-agents of production. Hitherto capital has undoubtedly paid itself too high a wage. The new conception of social justice now maturing in the minds of men will increasingly demand a more equitable distribution of the fruits of industry.

Capital with marvelous efficiency solved the secret of production. It must now solve the remaining problem of distribution. The net increment, which we call profit, resulting as it does from a joint action, must be so spread as to promote the common good of society and not be selfishly monopolized by one of the partners. Many of those self-same partners now publicly confess the necessity for limiting their own profits.

For wealth is power, and power in a particularly subtle form, which, as experience shows, can profoundly affect



the destiny of society as a whole. That public authority, in consequence, has certain moral and civil obligations with respect to the use of that power is an inescapable truth that must be faced squarely and honestly by the small minority who control so large a percentage of this Nation's wealth. If they shirk the clear social responsibility attaching to property, one of two things will happen. Either the Government will be obliged to conscript their wealth under its general welfare mandate, or mobs will rudely confiscate it. Both have happened elsewhere, even within our own memory. We are in a state of siege, and the rations must be shared.

To return mankind to acceptance of these unchanging verities is the challenge to Catholic education in a changing world. The challenge is not for us to lower our standard or change our course, but to dare to hold them both unchanged. In a word, the challenge to education arises from its own attitude to a world in travail. If the Church falters or pleads expediency, both are lost. She must dare to repeat and keep repeating the peremptory command of Remy, Archbishop of Rheims, to Clovis, King of the Franks, in 496 when that powerful chieftain renounced his idols and accepted the Cross: "*Bend the neck, proud Sicambrian. Adore what thou has burned; burn what thou hast adored!*" And in the fulfillment of that obligation there should be neither political implication nor a purely party emphasis.

Catholic education, as such, is neither Democrat nor Republican, as it antedates both and is not affiliated with either. Signs are plentiful that the coming months will witness a conflict of passions and ideas similar to that which characterized the Lincoln-Douglas debates in the era preceding the Civil War. The Catholic educator who exercises his unquestioned personal right of entering the political arena should do so in his purely personal capacity and create no impression that he speaks authoritatively for the Catholic Church, particularly in debatable details of economics and the political organization of society. These

will differ so widely in diverse lands that the Universal Church does not stultify itself by defining a mandatory solution for every complex national problem.

Every balanced and informed mind knows that the age-old conflict between freedom and responsibility at present trying the soul of Democracy derives from world conditions and a multiplicity of origins. It antedates Franklin Roosevelt and a Democratic administration; neither was it caused by Herbert Hoover and a conspiracy of Republican rascals. Both political parties in the heyday of their exuberance were equally guilty of economic folly and unsocial proclivities. Both shared common human weaknesses as both are composed of men, not archangels. Both worshipped the same false gods of material prosperity. Both crooked the facile hinges of the knees before the fascinations of the time whether as elected Levites during their ordained term within the sanctuary of government or as repudiated prophets outside the temple gates, rending their garments beside the wailing wall. Both knew how to read ticker tape in 1929 and both are beginning cautiously to decipher it again. Neither were Galahads when it was popular or profitable to be Machiavellis.

It is the high mission of Education to remain above the Billingsgate of partisanry and grapple directly with the historic and moral causes that have brought Democracy in America to the sickness that sooner or later afflicts every form of popular government. The sequel of our emergency and the manner of its resolution can profoundly influence the direction of our entire political, social, and economic destiny.

# COLLEGE AND UNIVERSITY DEPARTMENT

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## PROCEEDINGS

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### FIRST SESSION

TUESDAY, April 14, 1936, 2:30 P. M.

The meeting was called to order by the President, the Very Reverend Aloysius J. Hogan, S.J., Ph.D., who presided throughout all sessions. Prayer. The minutes of the previous meeting were accepted as printed in the Bulletin. Father Hogan delivered his presidential address.

The following committees were appointed by the Chair:

On Nominations: Rev. Daniel M. Galliher, O.P., J.C.D., Rev. Samuel K. Wilson, S.J., Sister M. Aloysius, A.M., Ph.D.

On Resolutions: Rev. William T. Dillon, J.D., Very Rev. Lorenzo C. McCarthy, O.P., Ph.D., Sister Jeanne Marie, C.S.J.

Rev. Jaime Castiello, S.J., Ph.D., Graduate School, Fordham University, New York, N. Y., read his paper on "The Problem of Integration in Educational Psychology." General discussion and questioning of the speaker followed, participated in by Father Gregory, O.S.B., of St. Benedict's, Newark; Father Maher, S.J., of Boston College; Mr. Beyer, of Hunter College; Father McGucken, S.J., of St. Louis University; and Father Cunningham, C.S.C., of Notre Dame University.

Mother Grace C. Dammann, R.S.C.J., President, College of the Sacred Heart, Manhattanville, New York, N. Y., read her paper on "College Administration Problems." General discussion followed.

Adjournment.

## SECOND SESSION

WEDNESDAY, April 15, 1936, 9:30 A. M.

Meeting opened with prayer.

Rev. Alphonse M. Schwitalla, S.J., Ph.D., Chairman, presented the report of the Committee on Graduate Studies. The report was accepted on his motion, with the understanding that the comments therein contained in interpretation of the facts in the study were personal comments of the members of the Committee. The recommendations of the Committee were: (1) That the Committee be continued; (2) that one session of the meeting of the College and University Department be regularly devoted to the consideration of graduate studies and their problems; (3) that there be a meeting of deans and administrative officers of graduate schools at the time of the general meetings; (4) that the Committee be in charge of both of these meetings; (5) that a committee report be filed with the Executive Committee of the Department for filing with the general Association. After discussion it was moved that action on the recommendations be postponed until further clarified by the Committee. Carried.

Mr. Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Dean of the Graduate School, Marquette University, Milwaukee, Wis., read his paper on "Graduate Studies in American Universities." In the discussion which followed Father O'Connell, S.J., raised the question of the relation of professional degrees to Catholic graduate schools; Doctor Deferrari made the point that graduate staffs must be built up from young men whose capacities are known to the directors of graduate schools, proper training being then provided for them before appointment to the staff; Father McHugh, C.M., suggested that a large number of graduate schools is preferable, but that their expansion of departments should be limited to their capacities for excellent work; Father Cunningham, C.S.C., pointed out the fact that premature development of graduate departments by the

colleges is checked by the attitude of regional accrediting agents toward such expansion.

Mother Thomas Aquinas, O.S.U., College of New Rochelle, New Rochelle, N. Y., read her paper on "Problems of the Graduate Student." General discussion followed.

Father Schwitalla reported back from his Committee on its recommendations. The Committee eliminated the fifth recommendation and added to the fourth the phrase, "with the approval of the Executive Committee." Father Schwitalla moved acceptance of the recommendations in this form, and was seconded by Doctor Deferrari. Approved.

Sister Jeanne Marie, C.S.J., reported the following action taken by the Women's College Section at its meeting today: Voted that the Women's College Section of the College and University Department of the National Catholic Educational Association discontinue its separate meetings for the present.

Adjournment.

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### THIRD SESSION

WEDNESDAY, April 15, 1936, 2:30 P. M.

Meeting opened with prayer.

Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., presented the report of the Committee on By-Laws. Doctor Johnson, Secretary General of the Association, appeared before the group to ask the elimination of all references to dues in the By-Laws. He pointed out that the collection of dues by a department was in contravention of the Constitution of the Association, and pledged financial support for all activities of the Department from the general funds. Motion was thereupon made to eliminate such references from the proposed By-Laws, and to effect such changes in nomenclature and in article numbering as were consequent from this action. Carried. Dean Fitzpatrick moved that the By-Laws, as now proposed by the Committee, except Article V, Sections 1 and 2, on which there was a difference

of judgment between the Committee and the Executive Committee of the Department, be approved. So voted. Discussion was now opened on Article V, Section 1. Father Stanford presented the recommendation of the Committee, suggesting a smaller Executive Committee of eight members, two from each of the four regional units. Father Haun, Secretary of the Department, on call of the Chair presented the recommendation of the Executive Committee which called for a larger Executive Committee composed of the eight regional members and sixteen general members chosen at large from the membership of the Department. Dean Fitzpatrick moved for the larger committee, being seconded by Father Wilson. There was spirited discussion for and against the motion, those taking part including Father Wilson, S.J., Father Cunningham, C.S.C., Father Dillon, Father Smith, Dean Fitzpatrick, Father McHugh, C.M., Father O'Connell, S.J., Father Tasch, O.S.B., Father Conway, and Father Stanford, O.S.A. In putting the motion to the vote, a roll-call vote by colleges was demanded. Monitors were appointed, and the Secretary called the roll of colleges. Sixty-four member colleges responded in the voting, the count being fifty for the motion and fourteen against. The larger committee as recommended by the Executive Committee was declared adopted as part of the By-Laws. Dean Fitzpatrick, as Chairman of the Committee on Accreditation, now moved the recommendation of his Committee as substitute for Article V, Section 2, of the proposed By-Laws. After brief discussion the motion carried. Thus the complete set of By-Laws was declared adopted. A motion carried thanking the Committee, and especially Father Stanford and Father Cunningham, for their work in framing a set of By-Laws.

Their Excellencies, Most Rev. Francis W. Howard, D.D., President General of the Association, and Most Rev. John B. Peterson, D.D., visited the Department and addressed the gathering briefly. Bishop Howard warned of over-expansion which might readily lead to financial difficulties and

thus prepare the way for government control. Bishop Peterson called for solidarity in Catholic education as against dissipation of forces; Catholic education needs co-ordination, cohesion, unity, a sense of interdependence. Bishop Howard also paid the following tribute to the memory of the Reverend Francis M. Connell, S.J.:

"I avail myself of this occasion to pay a tribute to the memory of a departed friend, for many years a member of this College Department and at his death last June a member of the Executive Board and of the Advisory Committee of our National Association, Father Francis M. Connell, S.J.

"My first meeting with Father Connell came about when, at the suggestion of the late Father Tierney, I approached him for the purpose of asking him to make a particular study for the Association. Father Connell had a charming Southern manner and he was always the gentleman and the priest; but he gave me to understand that he failed to see how much good could be accomplished through a mere voluntary society without authority, and besides he had enough to interest and to occupy him in the special study of Greek in which, as we all know, he was a master. On relating my experience to Father Tierney, he said, 'Keep after him.'

"Father Connell became one of the most devoted and the most useful members this Association ever had. He was an experienced teacher, he knew both the theory and the practice of Catholic education, he was well acquainted with modern conditions, and he knew how to adapt himself to the modern trend; but he was an unyielding adherent to sound Catholic tradition in education. His last words in this Association, spoken at the meeting of this Department in Chicago in 1935, were a plea to Catholic colleges to remain loyal to their traditions as defenders of the cultural education based on the study of the classics. As long as we have men like Father Connell, and we have them, the cause of Christian education is safe in their hands.

"While he never seemed to manifest enthusiasm, he always acted from a sense of duty and was deeply in earnest in any matter for which he felt responsible. He could always be relied on. Those who knew him

as a member of the committees of the Association had for him the highest respect on account of his accurate information, his clear judgment, and the deep sincerity of his nature. All that he was came from his exalted conception of the Holy Priesthood and from his loyalty to his illustrious Society and to his priestly duties. To me he always seemed to be a priest who had those qualities that Saint Ignatius would desire one of his spiritual sons to have. He labored not for the praise of men but solely that he might hear at the last from the Great Teacher whom he so faithfully served the words, 'Well done, thou good and faithful servant.' "

Dean Fitzpatrick presented the report of the Committee on Accreditation. He moved acceptance of the report of two years to be referred to the new Committee on Accreditation, to be established under the new By-Laws. Action to dismiss the present Committee was postponed to the next session. A vote of thanks to Dean Fitzpatrick and his Committee was moved by Father Stanford. Carried.

Adjournment.

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#### FOURTH SESSION

THURSDAY, April 16, 1936, 9:30 A. M.

Meeting opened with prayer.

Dean Fitzpatrick moved that the Chair appoint, with the approval of the Executive Committee, a standing committee of seven members to conduct research studies into currently arising problems of higher education as they affect Catholic institutions. Carried.

Father McGucken, S.J., presented the report of the Committee on Educational Policy and Program. He moved acceptance of the report and its recommendations. Doctor Derry suggested that the studies as recommended be broadened to include a comparative study of what is being done in the colleges with what is suggested in Pope Leo's encyclicals. With this addition, the motion to accept the report and its recommendations carried.



The reports of the Chairmen of the Regional Units were now received. Reports were made as follows: for the Eastern Unit, by Father Stanford; for the Mid-Western Unit, by Father Tredtin; for the Southern Unit, by Father Smith; for the Western Unit, by Father McGarrigle. These reports are appended to the minutes of the Department.

The Secretary presented Father O'Connell's report of the Committee on Accrediting of Colleges. The report was accepted as presented, and is appended to the minutes.

Father Conway moved the abrogation of the Committee on Financing of Colleges, as requested by Father Sheehy, the report of that Committee having been published in the *Catholic Educational Review*. Carried.

The Chairman of the Committee on Nominations, the Rev. Daniel M. Galliher, O.P., now brought in the report of his Committee, and the Secretary was instructed to cast one ballot for the nominees.

The following officers were elected: President, Very Rev. Aloysius J. Hogan, S.J., Ph.D., New York, N. Y.; Vice President, Rev. Francis L. Meade, C.M., Ph.D., Niagara Falls, N. Y.; Secretary, Rev. Julius W. Haun, D.D., Ph.D., Winona, Minn.

Members of the General Executive Board: Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Rev. Daniel M. O'Connell, S.J., Ph.D., Chicago, Ill.

General Members of the Department Executive Committee: For 1936-40: Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R. I.; Rev. Daniel M. O'Connell, S.J., Ph.D., Chicago, Ill.; Sister M. Aloysius Molloy, A. M., Ph.D., Winona, Minn. For 1936-39: Very Rev. Samuel K. Wilson, S.J., Chicago, Ill.; Brother A. Patrick, F.S.C., Ph.D., LL.D., New York, N. Y.; Sister M. Evelyn, O.P., River Forest, Ill.; Mr. Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Milwaukee, Wis. For 1936-38: Rev. Charles J. Deane, S.J., New York, N. Y.; Very Rev. Lorenzo C. McCarthy, O.P., Ph.D., Providence, R. I.; Rev. Thomas F. Maher, C.M., A.M.,

Brooklyn, N. Y.; Sister Helen Madeleine, S.N.D., Boston, Mass. For 1936-37: Very Rev. Walter C. Tredtin, S.M., Dayton, Ohio; Rev. Thurber M. Smith, S.J., St. Louis, Mo.; Very Rev. James P. Sweeney, S.J., Buffalo, N. Y.; Sister Jeanne Marie, C.S.J., St. Paul, Minn.

Regional Members of the Department Executive Committee, Eastern Unit: Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Villanova, Pa.; Rev. William T. Dillon, J.D., Brooklyn, N. Y. Mid-Western Unit: Rev. Edward A. Fitzgerald, S.T.B., Dubuque, Iowa; Rev. Daniel J. McHugh, C.M., M.S., S.R.A.S., Chicago, Ill. Southern Unit: Rev. James A. Greeley, S.J., New Orleans, La.; Rev. Andrew C. Smith, S.J., Spring Hill, Ala. Western Unit: Right Rev. Abbot Lambert Burton, O.S.B., Lacey, Wash.; Rev. Francis J. McGarrigle, S.J., Portland, Oreg.

Committee on the Accrediting of Colleges: Chairman, Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R. I.; Secretary, Rev. Daniel M. O'Connell, S.J., Ph.D., Chicago, Ill. For 1936-39: Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R. I.; Rev. Daniel M. O'Connell, S.J., Ph.D., Chicago, Ill.; Sister M. Aloysius Molloy, A.M., Ph.D., Winona, Minn. For 1936-38: Very Rev. John W. Hynes, S.J., New Orleans, La.; Rev. Daniel J. McHugh, C.M., M.S., F.R.A.S., Chicago Ill.; Mr. Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Milwaukee, Wis. For 1936-37: Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Very Rev. Anselm M. Keefe, O.Praem., Ph.D., West De Pere, Wis.; Rev. William J. Murphy, S.J., Newton, Mass.

The Committee on Resolutions reported through its Chairman, the Reverend William T. Dillon, J.D. The report of the Committee was adopted. The resolutions follow:

### RESOLUTIONS

WHEREAS, The National Catholic Educational Association, conscious of the widespread intellectual instability, materialistic philosophy, and pagan morality of these days, urges all Catholic educators to continue to emphasize the necessity

of religious and moral values in education as enunciated in the solid principles set forth in the Encyclical Letter of His Holiness, Pope Pius XI, on the Christian Education of Youth;

*Be it resolved*, As a practical method of applying these principles, that the Association recall the model of sanctity and learning given us by the Angelic Doctor, Saint Thomas Aquinas, selected by Pope Leo XIII as patron of all Catholic schools and scholars, and as a practical means of inspiring imitation of the virtues of the official patron of Catholic schools, in order to combat the evils of the day, recommends that, besides other suitable scholastic and religious exercises for the occasion, the Catholic students of all ages be sincerely urged to assist at Holy Mass and receive Holy Communion annually on the Feast of the Patronage of Saint Thomas, November 13, for the intentions of the Holy Father.

WHEREAS, Our Holy Father, Pius XI, now gloriously reigning, has, through the Sacred Congregation for Seminaries and Universities, requested the observance each year of the *Dies Orientalis*;

*Be it resolved*, That the National Catholic Educational Association pledge its loyal support to this wish of our Sovereign Pontiff and commend it to the prayerful consideration of its members, and

WHEREAS, The renewed activity of the College Department has been effected in large part by the labors of the Committees functioning under appointment of the Reverend William F. Cunningham, C.S.C., during his incumbency as President of said Department: Be it therefore

*Resolved*, That this Department go on record as approving the work of the said Committees and their initiative in creating a University Section of this Department.

(Signed) WILLIAM T. DILLON.  
LORENZO C. MCCARTHY, O.P.  
SISTER JEANNE MARIE, C.S.J.

The President extended the thanks of the Department to the Committees on Nominations and Resolutions.

Father McHugh, C.M., suggested group insurance for the lay-staff as a first move in the direction of increasing faculty salaries.

The President thanked the members for their cooperation in making the meeting a success, and bade farewell.

Prayer.

Adjournment.

JULIUS W. HAUN,  
*Secretary.*

# ADDRESS

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## CATHOLIC IDEAS AND IDEALS IN EDUCATION

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ADDRESS OF THE PRESIDENT OF THE COLLEGE AND UNIVERSITY DEPARTMENT, VERY REVEREND ALOYSIUS J. HOGAN, S.J., Ph.D. (Cantab.), PRESIDENT OF FORDHAM UNIVERSITY, NEW YORK, N. Y.

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My dear Fellow-Members of the National Catholic Educational Association: For the privileged honor of guiding, as President, during the year now closing, the destinies of this Department, and for the pleasurable privilege of presiding at our Department meetings during this National Convention, I wish to express my heartfelt gratitude and appreciation.

For the Members of our Department, this past year has been most encouraging in the progressive reorganization of our Department and in the wholehearted cooperation of those immediately concerned in this departmental reorganization. The development of Regional Units, so wisely approved by the Assembly in Chicago last April, has surpassed our most sanguine expectations, as you will learn from the Reports of the Chairmen of the respective Units. The Committee on By-Laws, the Committee on Accreditation, and the Committee on Educational Policy and Program will each report on the splendid success with which they have been functioning during the past year.

One small detail of our successful progress worthy of note and indicative of the renewed interest in our educational activities is the fact that at the Meeting of the Executive Committee of our Department, held here in New York in January last, more members of the Committee were present than at any such Executive Meeting in the history of our Department.

Truly, indeed, are we privileged and specially blessed in our chosen vocation as moulders of youth in the field of education. As Catholic educators we have a very distinct

contribution to make to the world of education, and in this I am not stressing the formal teaching of Religion as the distinctive element in our contribution. As Catholic educators we differ from secular and so-called non-sectarian educators in manifold ways. Our whole philosophy of life is different from theirs; our entire educational outlook is different; our approach and procedure is different; our educational ideas and ideals are different.

I wish, just briefly, in this Presidential Address, to dwell upon this last-mentioned differentiating element, namely, Catholic Ideas and Ideals in Education.

We approach this difficult problem by laying down, in general though accurate terms, a definition of education from the standpoint of the educator. Education is the assiduous application of all those helps by which the physical, intellectual, moral, and religious life of the student may be correctly developed. The scope of such education is so to evolve the faculties of the student that he may finally, without further aid, *freely* and *properly* exercise his own activity. I say *properly* to indicate that the purpose of education is not only to confer on the one educated *power* to perform the tasks imposed by the social exigencies of the times, but also to induce the *habit* of using this power according to the dictates of right reason.

True education is not restricted to the illumination of the intellect, even though this illumination includes the fundamental principles of morality and religion. Unless we add to the illumination of the intellect, *discipline in its strict sense*, namely, training, by which the faculties are developed, the student is indeed taught, but not *educated*. Much less can any system of teaching vindicate for itself the name of education from which is divorced moral and religious training.

It must never be forgotten that a Christian, namely, a man raised to the supernatural order by Christ, is something quite different and more noble than the mere man of the natural order; hence the Christian student, i.e., the

student raised to the supernatural order, must be educated in accordance with his new dignity and new destiny. His education must be the education of a Christian, a Christian education.

Hence, as Pope Pius XI declares in his marvelous Encyclical on "The Christian Education of Youth"—"the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties, natural and supernatural, such as Revelation and right reason show him to be; man, therefore, fallen from his original estate, but redeemed by Christ and restored to the supernatural condition of adopted son of God, though without the preternatural privileges of bodily immortality or perfect control of appetite. There remain, therefore, in human nature the effects of original sin, the chief of which are weakness of will and disorderly inclinations." (*Divini Illius Magistri.*)

In that same Encyclical our Holy Father insists that "The true Christian, product of Christian education—is, to use the current term, the true and finished man of character. The true Christian does not renounce the activities of this life; he does not stunt his natural faculties; but he develops and perfects them by coordinating them with the supernatural. He thus ennobles that which is merely natural in life and secures for it a new strength in the material and temporal order, no less than in the spiritual and eternal." (*Id.*)

This, then, is our ideal in Catholic Education, yes, and the ideal of the Catholic Church, the true and finished man of character! Character means strength and power; character may be wielded for good or evil, according as character is right or vicious! Nations will rise or fall, civilizations bloom or perish, Christ will reign or anti-Christ dominate, in accordance with the character of our present youth! Everything depends on the development of right character in our youth!

It is a simple but profound definition which declares that

character is life dominated by principles. See how much the definition includes. Life, our life, is animal and rational; it is equally natural and supernatural.

But if life is to have *character, marked individuality, force and power*, all man's multiple life, natural and supernatural, must be dominated by principles; that is to say, all the elements which make up life, its feelings, its emotions, its tendencies and desires, its culture and intelligence, its unlimited yearnings, must all be directed and governed, checked and loosed, by the strong mastering hand of principles. If the dominating principles are true, we have *right* character; if the dominating principles are false, we have *vicious* character. In any case we have character, and it is the man of character that shapes and moulds the destiny of mankind for weal or woe. Of the man of character, whether right or vicious, it can be more truly said than of the poets: "Yet we are the movers and shakers of this world forever, it seems."

The future lies in the lap of youth, of youth of character. Character is life dominated by principles. If the world is to be saved, these principles must be right and true. Since our life is both natural and supernatural, since our life depends on reason and on faith, only the life dominated by right principles of natural reason and true principles of supernatural faith can develop into the right and true character of which the world today stands in tragic need.

Now one fact is certain. It cannot be denied or doubted that outside the Catholic Church we are witnessing today a wholesale and tragic desertion of right principles of reason, as we have been witnessing for many years back, by nations as well as by individuals, a wholesale desertion of true principles of supernatural faith.

The brilliant Oxford scholar, Arnold Lunn, has written a book on "The Flight from Reason." The world today is emotional, behavioristic, blindly mystic, if you will, but it has long since sung its valedictory to reason.

It was only after Mr. Lunn recognized the flight from



reason that he could write his book, "Now I see," wherein he discloses why he embraced the principles of supernatural faith. Reason and faith rise or fall together! The true faith is the salvation of sound reason, as sound reason is the prelude to true faith.

All that I have said comes simply and logically to this—there can be no adequately and integrally right principles of natural reason except in the Catholic Church, which is the depository of supernatural faith, and historically, the guarantee of sound reason. If, therefore, we are to train the youth of the world to right character, to a life dominated by *right* principles of natural reason and *true* principles of supernatural faith, that training must be sought where alone it can be found, in the bosom of the Spouse of Christ—the Catholic Church.

Never before in the history of education has so much been written on character training as today; never before has there been so much evidence in the world, not of lack of character, but of lack of right character. The initiate can put their fingers on the nerve of the difficulty. Modern character training is divorced from faith and religion, and, by a *de-facto* consequence, from right reason. The Catholic Church and the Catholic Church alone is the custodian of that supernatural life and supernatural faith to which all men in the present Dispensation are called.

Deny men that supernatural life and supernatural faith and they quickly lose the center of their natural life, the life of right reason. Consequently, the Catholic Church is the only institution which can in any adequate sense educate to right character that human nature which fell from a supernatural state in Adam, and which has been restored to a supernatural state by Christ, the second Adam.

By Divine mandate education is an essential characteristic of Christ's Church. "Going therefore, teach ye all nations—teaching them to observe . . . whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." It is Christ who teaches

through the Catholic Church and she in turn teaches only Christ. While the natural life is developing in our youth, with it, step by step, the supernatural life must also develop. It is for this reason that the divorce between the natural sciences and the arts of human life, is as unnatural as the divorce between man and wife, *and* as fatal. Hence Catholic Education, primary, secondary, collegiate and university, is not a parasitic growth in the life of the Church; it is the necessary and logical development of the Church itself.

Since, then, the weal or the woe of the world depends on the character of our youth, since character is life dominated by principles, since right and true character can only be adequately developed in all its phases by Catholic Education, it is with joy and exaltation that I speak to you, Catholic educators of youth, on the vital and sacred topic of Catholic Ideas and Ideals in Education.

Unfortunately for our youth of America, there are many forces—yes, powerful forces, and well supplied with financial endowment, working against us, both directly and indirectly, in our moulding of youth. Sad to relate, these adverse influences and hostile forces are to be found even among some of the members of Christ's own Church.

We, however, Members of the National Catholic Educational Association, are determined to uphold real Ideas and real Ideals in Catholic Education. We glory in our vocation, and we pray abundant thanks to God that He has chosen us to be the moulders of youth.

## REPORTS

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### REPORT OF THE EASTERN REGIONAL UNIT

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In accordance with the regional reorganization authorized at the Chicago Meeting of the College and University Department of the National Catholic Educational Association on April 24, 1935, a luncheon meeting of the Eastern Regional Unit was held at Atlantic City, N. J., on November 29, 1935.

On that occasion, forty of the fifty-two colleges in the Eastern Regional Unit were represented. There were one hundred four persons present at the luncheon, of whom sixteen were visiting representatives from various Catholic high schools.

The following Colleges and Universities were represented: Boston College, Chestnut Hill, Newton, Mass.; Canisius College, Buffalo, N. Y.; Catholic University of America, Washington, D. C.; College Misericordia, Dallas, Pa.; College of Mt. St. Vincent, Mt. St. Vincent-on-Hudson, N. Y.; College of New Rochelle, New Rochelle, N. Y.; College of Notre Dame of Maryland, Baltimore, Md.; College of the Sacred Heart, Manhattanville, New York, N. Y.; College of Saint Elizabeth, Convent Station, N. J.; College of St. Rose, Albany, N. Y.; Duquesne University, Pittsburgh, Pa.; Fordham University, New York, N. Y.; Georgetown University, Washington, D. C.; Georgiancourt College, Lakewood, N. J.; Immaculata College, Immaculata, Pa.; Immaculata Junior College, Washington, D. C.; La Salle College, Philadelphia, Pa.; Manhattan College, New York, N. Y.; Marywood College, Scranton, Pa.; Mercyhurst College, Erie, Pa.; Mount Mercy College, Pittsburgh, Pa.; Mount Saint Joseph's College, Chestnut Hill, Philadelphia, Pa.; Mount Saint Mary's College, Emmitsburg, Md.; Nazareth College, Rochester, N. Y.; Niagara University, Niagara Falls, N. Y.; Rosemont College of the Holy Child Jesus, Rosemont, Pa.; St. Bonaventure's College, St. Bonaventure, N. Y.; St. Francis College, Loretto, Pa.; St. John's University, Brooklyn, N. Y.; St. Joseph's College for Women,

Brooklyn, N. Y.; St. Joseph's College, Emmitsburg, Md.; St. Joseph's College, Philadelphia, Pa.; St. Michael's College, Winooski, Vt.; St. Peter's College, Jersey City, N. J.; St. Thomas College, Scranton, Pa.; St. Vincent College, Latrobe, Pa.; Seton Hall College, South Orange, N. J.; Seton Hill College, Greensburg, Pa.; Villa Maria College, Erie, Pa.; Villanova College, Villanova, Pa.

The following business was transacted:

A set of By-Laws for the guidance of the regional unit was unanimously adopted for the period of one year.

A committee to make nominations for the offices of the regional unit was then appointed, comprised of: Rev. Francis L. Meade, C.M., Ph.D., Niagara Falls, N. Y., Chairman; Rev. Robert I. Gannon, S.J., Jersey City, N. J.; Rev. John F. Cogan, A.M., Ph.D., Emmitsburg, Md.; Brother D. Edward, F.S.C., Ph.D., LL.D., Scranton, Pa.; Mother M. Ignatius, S.H.C.J., Rosemont, Pa.

The relationship of Catholic Colleges with the Church-Related College group was discussed.

The attention of the assembled representatives was called to a tendency on the part of some of the members of an accrediting commission of a regional accrediting association to label, indiscriminately, as "inbreeding" the fact that a Catholic College for Women had a faculty drawn largely from four Catholic Colleges for Men, who do considerable work in the education of Catholic Sisters, both in the graduate and undergraduate fields. The matter was discussed at some length. No action was advised or taken. It was recommended, however, that Catholic colleges should not hesitate to object to having classified under "dangerous inbreeding" the fact that the undergraduate and graduate training of a great number of their faculty had been received largely from other Catholic colleges.

A plea for coöperation with the Catholic Association for International Peace was made by Sister Rose de Lima, of the College of Saint Elizabeth, Convent Station, N. J., and a Vice-President of the C. A. I. P.

The following officers were unanimously elected for a

year: Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Villanova, Pa., Chairman; Very Rev. James P. Sweeney, S.J., Buffalo, N. Y., Vice-Chairman; Brother Emilian, F.S.C., Ammendale, Md., Secretary; Rev. William T. Dillon, J.D., Brooklyn, N. Y., member of the Department Executive Committee.

The appointment of two committees was authorized to study and report on matters of interest to the regional unit at the next annual meeting.

A committee of three was authorized to make a study and to report at the next meeting, on the desirability of having a uniform method of reporting "Living Endowment."

It was likewise voted to authorize another committee study on "Salary Range, Tenure, Retirement Systems for Lay Professors in Catholic Colleges in the Eastern Regional Unit."

After some discussion, it was decided to have this study undertaken by the Committee on "Living Endowment."

The appointment of the personnel of this Committee was deferred, and some time later was announced as follows: Brother E. Anselm, F.S.C., Philadelphia, Pa., Chairman; Mother M. Ignatius, S.H.C.J., Rosemont, Pa.; Very Rev. Vincent L. Burns, Immaculata, Pa.

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A committee of three was also authorized to report on the difficulties which the practice teaching requirement presents to the Catholic colleges and their curricula, in several states of the Eastern Regional Unit.

The appointment of the personnel of this Committee was deferred, and some time later was announced as follows: Rev. Charles J. Deane, S.J., New York, N. Y., Chairman; Mother Eleanor M. O'Byrne, R.S.C.J., A.B. (Oxon), A.M., Manhattanville, New York, N. Y.; Rev. Thomas F. Maher, C.M., A.M., Brooklyn, N. Y.

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Rev. Dr. George Johnson, Secretary General of the Association, who was in attendance at the meeting, expressed his

interest in the regional meeting, and hoped that it would be able to accomplish much for Catholic education.

The meeting adjourned at 2:50 P. M.

Minutes of the meeting at Atlantic City were later sent out by the Secretary to all of the colleges in the Eastern Regional Unit and to the Chairmen and Secretaries of the various Regional Units.

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The meeting of the regional unit held in conjunction with the meeting of the Middle States Association of Colleges and Secondary Schools was fruitful in producing a very representative attendance of the delegates of Catholic colleges. It seems evident also that our regional unit will be productive of a greater influence on the part of Catholic colleges in the Regional Accrediting Association.

For the first time in the history of this Accrediting Association, a representative of Catholic Higher Education, in the person of Rev. Francis P. Donnelly, S.J., of Fordham University, New York, N. Y., was a speaker on the program. Father Donnelly's contribution was very well received. No doubt this presence of a Catholic speaker on the program of the Association is directly attributable to the following Resolution, which was authorized at an informal meeting of the Eastern Regional Unit on November 30, 1934:

*Resolved*, That the official delegates of thirty-seven Catholic Colleges, all constituent members of the Middle States Association of Colleges and Secondary Schools, in meeting assembled, respectfully present to the Association a request that on the programs of the Annual Meeting papers and addresses be included in which Catholic educators may present aspects and phases of education which are a distinct contribution to the field of education in general, and that Catholic educators be enabled, by membership on the several committees and commissions, to give authoritative information necessary to the proper understanding of Catholic educational institutions.

This resolution was sympathetically received by the Executive Committee of the Middle States Association, and

found concrete realization in the presence of at least one Catholic speaker on the program of the Association. Representatives of Catholic colleges likewise have places on the Executive Committee of the Association, on the Nominating Committee, on the Commission on Secondary Schools, and on the Commission on Institutions of Higher Education.

This concludes the report on the activities of the Eastern Regional Unit of the College and University Department of the National Catholic Educational Association.

Respectfully submitted,

E. V. STANFORD, O.S.A.,

*Chairman.*

## REPORT OF THE MID-WESTERN REGIONAL UNIT

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A meeting of the representatives of the Catholic universities and colleges of the Mid-Western Regional Unit was held at the Women's Club, Chicago, Ill., Friday, April 24, 1936.

Rev. William F. Cunningham, C.S.C., Ph.D., was Acting Chairman, substituting for Very Rev. Walter C. Tredtin, S.M.

Father Cunningham appointed a Nominating Committee with Father Moynihan as Chairman.

Before asking for a vote on the By-Laws for one year, Father Cunningham explained that there would be no need of a treasurer as he had been assured by Rev. Dr. Johnson that the Executive Committee of the N. C. E. A. would take care of any expenses incurred by the regional unit. Accordingly, the following changes are necessary in the proposed By-Laws: (a) Art. IV, Section 4, should read: "The secretary shall hold . . . He shall be the custodian of the records of the regional unit. . . ." (b) Art. VII is to be omitted.

It was voted to amend Article IV, Section 2, as follows: "The Chairman shall hold office for one year and may be re-elected to succeed himself. He shall be responsible for all activities of the regional unit. He shall be a representative of the regional unit on the Executive Committee of the Department.

"The regional unit may, if it wish, elect a Chairman who is already a member of the Executive Committee of the Department.

"In this case, the Regional Unit shall elect a representative to serve on the Executive Committee for one year, in addition to the representative named in Section 5 (Article IV).

"In the event of difficulties of service, the Chairman is empowered to make substitutes by appointment."

The By-Laws with the above amendments were adopted.



The Nominating Committee proposed the following candidates:

Chairman, Very Rev. Samuel K. Wilson, S.J., Chicago, Ill.; Vice-Chairman, Sister Evangela, B.V.M., Chicago, Ill.; Secretary, Mr. Francis M. Crowley, Ph.D., St. Louis, Mo.

Members of the Executive Committee of the College Department: Rev. Edward A. Fitzgerald, S.T.B., Dubuque, Iowa (three years); Rev. Daniel J. McHugh, C.M., M.S., F.R.A.S., Chicago, Ill. (one year).

Members of Accrediting Committee: Rev. Virgil Michel, O.S.B., Collegeville, Minn., 1936-37; Sister Eugenia, St. Mary-of-the-Woods, Ind., 1936-38.

These candidates were unanimously elected as officers.

The motion was carried that the Chairman appoint a committee to study further "The Relation of Catholic Colleges to the National Conference of Church-Related Colleges," and to report its findings at the next annual meeting.

Father Fitzgerald recommended strongly that the regional unit cooperate with the Catholic College and University Department of the N. C. E. A. and exercise leadership in the formulating and enforcement of high educational standards so that the N. C. E. A. would be worthy of the high regard in which it is held by the North Central Association of Colleges and Secondary Schools.

Very Rev. Anselm M. Keefe, O.Praem., Ph.D., Rector of St. Norbert's College, West De Pere, Wis., raised the question as to what should be the attitude of Catholic colleges with reference to cooperating in a guidance and personnel program in colleges. This was prompted by a request from the office of Dean Brumbaugh of the University of Chicago for specifically designated personnel officers. It would seem that such a guidance and personnel program is to be developed by the North Central Association and that all member colleges will be asked to cooperate. Father Schwitalla suggested the following attitude: Catholic colleges should encourage the North Central Association in its plan to have a guidance and personnel program carried out in all member

colleges and should cooperate in such a program. The North Central Association is trying to realize in non-Catholic colleges some of the good which Catholic colleges have been effecting for years through the Sacraments and guidance work. Sacramental and professional confidences obtained in guidance and personnel work must not be committed to records. The North Central Association would not wish these to be divulged. Other information gathered in guidance and personnel work could safely be recorded, could be open for inspection, and could be passed on to others for making investigations and studies.

A motion to adjourn was made.

GEORGE J. RENNEKER, S.M.,

*Acting Secretary.*

### Mid-Western Regional Unit

Carroll College, Helena, Mont.; Catholic College of Oklahoma, Guthrie, Okla.; Clark College, Dubuque, Iowa; College of Mt. St. Joseph, Mt. St. Joseph, Ohio; College of Paola, Paola, Kans.; College of Commerce and the Corporate Colleges Creighton University, Omaha, Nebr.; College of St. Benedict, St. Joseph, Minn.; College of Saint Catherine, St. Paul, Minn.; College of St. Francis, Joliet, Ill.; College of the Saint Mary of the Creighton University, Omaha, Nebr.; College of St. Scholastica, Duluth, Minn.; College of Saint Teresa, Winona, Minn.; College of St. Thomas, St. Paul, Minn.; Columbia College, Dubuque, Iowa; Conception Abbey, Conception, Mo.; De Paul University, Chicago, Ill.; De Sales College, Toledo, Ohio; Edgewood Junior College, Madison, Wis.; Holy Cross College, Canon City, Colo.; John Carroll University, Cleveland, Ohio; Little Rock College, Little Rock, Ark.; Loretto Heights College, Loretto, Colo.; Loyola University, Chicago, Ill.; Marquette University, Milwaukee, Wis.; Marygrove College, Detroit, Mich.; Marymount College, Salina, Kans.; Maryville College, Saint Louis, Mo.; Mount Mary College, Milwaukee, Wis.; Mount St. Claire Junior College, Clinton, Iowa; Mt.

St. Scholastica College, Winfield, Kans.; Mundelein College, Chicago, Ill.; Nazareth College, Nazareth, Mich.; Notre Dame College, South Euclid, Ohio; Notre Dame Junior College, Mitchell, S. Dak.; Our Lady of Cincinnati College, Cincinnati, Ohio; Ottumwa Heights College, Ottumwa, Iowa; Regis College, Denver, Colo.; Rockhurst College, Kansas City, Mo.; Rosary College, River Forest, Ill.; Sacred Heart Junior College, Wichita, Kans.; St. Ambrose College, Davenport, Iowa; St. Bede College, Peru, Ill.; St. Benedict's College, Atchison, Kans.; SS. Cyril and Methodius Seminary, Orchard Lake, Mich.; St. Francis Xavier College for Women, Chicago, Ill.; St. Gregory's College, Shawnee, Okla.; St. John's University, Collegeville, Minn.; St. Joseph's College, Collegeville, Ind.; St. Joseph's College and Academy, Adrian, Mich.; St. Louis University, St. Louis, Mo.; The Saint Mary College, Leavenworth, Kans.; St. Mary's College, Notre Dame, Ind.; St. Mary's College, Terrace Heights, Winona, Minn.; St. Mary's Institute, O'Fallon, Mo.; St. Mary of the Springs College, East Columbus, Ohio; St. Mary of the Woods College, St. Mary of the Woods, Ind.; St. Norbert's College, West De Pere, Wis.; St. Procopius College, Lisle, Ill.; St. Theresa's Junior College, Kansas City, Mo.; St. Viator College, Bourbonnais, Ill.; Springfield Junior College, Springfield, Ill.; Subiaco College, Subiaco, Ark.; Trinity College, Sioux City, Iowa; University of Dayton, Dayton, Ohio; University of Detroit, Detroit, Mich.; University of Notre Dame, Notre Dame, Ind.; Ursuline College for Women, Cleveland, Ohio; Webster College, Webster Groves, Mo.; Xavier University, Cincinnati, Ohio.

## REPORT OF THE SOUTHERN REGIONAL UNIT

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Authorized by the Chicago Meeting of the College and University Department of the N. C. E. A., April 24, 1935, thirty representatives from Southern Catholic Colleges held a luncheon meeting at the Brown Hotel, Louisville, Ky., on December 4, 1935.

The following member institutions were represented: Belmont Abbey, Belmont, N. C.; College of the Incarnate Word, San Antonio, Tex.; Dominican College, New Orleans, La.; Loyola University, New Orleans, La.; Mount St. Joseph Junior College, Maple Mount, Ky.; Nazareth College, Louisville, Ky.; Nazareth Junior College, Nazareth, Ky.; Our Lady of the Lake, San Antonio, Tex.; Sacred Heart College, Louisville, Ky.; St. Bernard's College, Cullman, Ala.; St. Catherine's College, Springfield, Ky.; St. Edward's College, Austin, Tex.; St. Mary's University, San Antonio, Tex.; Spring Hill College, Mobile, Ala.; Ursuline College, New Orleans, La.; Xavier University, New Orleans, La.

The following business was transacted:

By-laws for the Southern Regional Unit were proposed, amended, and adopted.

A committee to make nominations for the officers of the new unit was appointed, as follows: Very Rev. Alfred H. Rabe, S.M., San Antonio, Tex., Chairman; Very Rev. John J. Druhan, S.J., Spring Hill, Ala.; Rev. Father Benedict, O.S.B., Belmont, N. C.; and Sister M. Dominica, O.S.U., Louisville, Ky.

A discussion of the present endowment requirement of the Southern Association of Colleges and Secondary Schools, revealed the necessity of a campaign of enlightenment on the value of the endowment of consecrated lives.

Attention of the representatives was called to the need for our Catholic women's colleges to oppose the too friendly

attitude of the American Association of University Women to the dissemination of literature on birth control.

The following officers were unanimously elected: Rev. James A. Greeley, S.J., New Orleans, La., Chairman; Sister Mary Anastasia, S.C.N., Louisville, Ky., Vice Chairman; Brother Fred J. Junker, S.M., San Antonio, Tex., Secretary; Rev. Andrew C. Smith, S.J., Spring Hill, Ala., member of the Department Executive Committee.

Rev. Felix N. Pitt, Diocesan Superintendent of Schools in Louisville, represented the Bishop, the Most Reverend John A. Floerssh, D.D., at the meeting. He spoke briefly at the end and closed the meeting with prayer at 2:00 P. M.

A later meeting of the Executive Committee fixed the annual fees for the members of the Regional Unit at \$2.00. Notice of this, and a digest of the proceedings of the 1935 Meeting were forwarded to the various colleges by the Secretary, Brother Fred J. Junker, S.M.

Respectfully submitted,

REV. ANDREW C. SMITH, S.J.,  
(*Representative for the Chairman,*  
*Rev. James A. Greeley, S.J.*)

## REPORT OF THE WESTERN REGIONAL UNIT

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Representatives of the Catholic universities and colleges of the Western United States met in the Davenport Hotel at 1:00 P. M., Monday, April 6, 1936, under the presidency of the Reverend Hugh M. Duce, S.J., President of Loyola University, Los Angeles, Calif.

Twenty-four were present, representing 18 Western Catholic colleges and universities.

The chief matter of consideration was the adoption of By-Laws for the Department of Colleges and Universities, N. C. E. A., which was to be brought up for consideration by the Department of Universities and Colleges of the N. C. E. A. in New York City, during the National Convention of that body from April 14-16, 1936.

Under the able lead of the Reverend Father Duce, the presiding officer, the import of the several sections of the said By-Laws was discussed at length.

The Reverend Francis J. McGarrigle, S.J., Secretary of the said Western Unit, was instructed to report to the general convention of the Department of Colleges and Universities of the N. C. E. A. that the Western Unit of Catholic Colleges and Universities approved the By-Laws as they were presented by the General Executive Committee of the Department of Colleges and Universities of the N. C. E. A.

The officers for the year 1936-1937 of the Western Unit were elected: President, Right Rev. Abbot Lambert Burton, O.S.B., Lacey, Wash.; Vice-President, Rev. Michael J. Early, C.S.C., Portland, Oreg.; Secretary, Rev. Francis J. McGarrigle, S.J., Portland, Oreg.

Those present at the said meeting of the Western Unit were:

Brother Ralph, F.S.C., St. Mary's College, Calif.; Right Rev. Abbot Lambert Burton, O.S.B., St. Martin's College,

Lacey, Wash.; Rev. Hugh M. Duce, S.J., Loyola University, Los Angeles, Calif.; Rev. Michael J. Early, C.S.C., University of Portland, Portland, Oreg.; Rev. Vincent Koppert, Mt. Angel College, Mount Angel, Oreg.; Rev. Francis J. McGarrigle, S.J., Regional Dean of Jesuit Schools, representing Seattle College, Seattle, Wash.; Mother Ignatius Casey, Ursuline Academy, Great Falls, Mont.; Mother M. Immaculata McLaughlin, Great Falls Junior College, Great Falls, Mont.; Rev. Leo J. Robinson, S.J., Gonzaga University, Spokane, Wash.; Rev. J. A. Rooney, College of Great Falls, Great Falls, Mont.; Rev. Louis C. Rudolph, S.J., University of Santa Clara, Santa Clara, Calif.; Sister Esther Mary, Holy Names Normal School, Spokane, Wash.; Sister Lucia, Great Falls Normal College, Great Falls, Mont.; Sister Mary Austin, College of the Holy Names, Lake Merritt, Oakland, Calif.; Sister M. Bernadette, Mt. Angel Normal School, Mt. Angel, Oreg.; Sister M. Gregory, Mt. Angel Normal School, Mt. Angel, Oreg.; Sister M. Joan, Marylhurst College, Oswego, Oreg.; Sister M. Paola, St. Mary of the Wasatch, Salt Lake City, Utah; Sister M. Reginalda, College of the Holy Names, Oakland, Calif.; Sister M. Sienna, St. Mary of the Wasatch, Salt Lake City, Utah; Sister Mildred Dolores, College of Great Falls, Great Falls, Mont.; Rev. E. J. Taylor, S.J., Gonzaga University, Spokane, Wash.; Rev. Chas. J. Walsh, S.J., University of San Francisco, San Francisco, Calif.

Respectfully submitted,

FRANCIS J. MCGARRIGLE, S.J.,

*Secretary.*

## REPORT OF THE COMMITTEE ON BY-LAWS

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The Committee on By-Laws of the College and University Department of the National Catholic Educational Association was appointed in accordance with a motion from the floor at the Chicago Meeting of the Department, April 25, 1935.

The purpose of the Committee was to draw up By-Laws to provide definite regulations governing the College and University Department and its relations with the newly formed regional units.

The personnel of the Committee on By-Laws is as follows:

Very Rev. Edward V. Stanford, O.S.A., Villanova, Pa., Chairman; Sister M. Columkille, San Antonio, Tex.; Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.; Rev. William T. Dillon, J.D., Brooklyn, N. Y.; Very Rev. Hugh M. Duce, S.J., Los Angeles, Calif.; Rev. George Johnson, Ph.D., Washington, D. C.; Brother Leopold, F.S.C., Winona, Minn.; Rev. Alcuin Tasch, O.S.B., Latrobe, Pa.; Very Rev. Walter C. Tredtin, S.M., Dayton, Ohio.

The Constitution of the National Catholic Educational Association in Article III, Section 2, provides that "Each Department regulates its own affairs and elects its own officers." In virtue of this provision and in view of the mandate from the Department, there is presented herewith:

(1) A resume of the activities of the committee.

(2) A set of By-Laws which the committee has drawn up to be presented to the College and University Department for approval at the Annual Meeting in New York City, April 14 and 15, 1936.

### Resume of the Activities of the Committee

(1) June 10 and June 11, 1935. A letter to all of the committee members, giving the full personnel of the Committee, outlining the work of the Committee,



supplying useful supplementary material and asking for suggestions and recommendations in order to prepare a tentative outline for the first Committee Meeting in October.

(2) The receipt of various recommendations and suggestions from the committee members.

(3) September 9 and September 10, 1935. A meeting of the Chairman with Father Cunningham at Notre Dame, to work over the suggestions already received from committee members and to draw up a tentative set of By-Laws, to form the basis of discussion for the first meeting.

(4) September 13, 1935. A letter to all the members of the Committee, announcing the preliminary plans for the meeting on October 19, enclosing a copy of the tentative set of By-Laws.

(5) Subsequent letters, exchanged between committee members, completing the plans for the meeting.

(6) October 19 and October 20, 1935. Meeting of the Committee at the University of Notre Dame, with the following members in attendance: Father Cunningham, Father Duce, Brother Leopold, Father Tasch, Father Tredtin, and Father Stanford. (Sister Columkille and Father Dillon had previously notified the Chairman that other engagements would make it impossible for them to attend. During the course of the meeting, a telegram was received from Doctor Johnson, stating that in spite of every effort, he found it impossible to be with the Committee that day.)

The tentative set of By-Laws which had been previously sent to all of the members of the Committee was considered in detail, article by article, with attention to the purpose and scope of each section. All of the various points were freely discussed and revisions made in accordance with the expressed wish of all of the committee members present. This work, which was

begun in the morning session of October 19, was completed in the evening session. At the morning session on October 20, the revised copy of the By-Laws was gone over from beginning to end, particularly with reference to the phrasing of the various items. In this way, further revisions and changes were effected. The resulting set of By-Laws met with the unanimous approval of the committee members in attendance, who felt that these By-Laws represented their best efforts and considered judgment.

(7) October 23, 1935. Minutes of the meeting at the University of Notre Dame and the By-Laws adopted were sent out to all of the committee members.

(8) October 25, October 31, and November 1, 1935. Father Dillon, Sister Columkille, and Doctor Johnson, members who were unable to be at the Notre Dame meeting, sent in their written approval of the minutes of the meeting and the By-Laws.

(9) January 15, 1936. The Chairman presented the unanimous report of the Committee on By-Laws to the Executive Committee of the College and University Department of the National Catholic Educational Association, meeting at the Hotel Roosevelt, New York, N. Y.

The committee report was discussed in considerable detail, occupying practically all of the time in the morning and afternoon sessions of the Executive Committee. The various recommendations were brought forward, put to a vote in the form of resolutions, asking the Committee to make certain changes in the report.

(10) January 23, 1936. A report, listing the various changes suggested by the Executive Committee, was sent to all of the members of the Committee on By-Laws, asking that they express their approval or disapproval of the suggested changes.

(11) March 2, 1936. Seven of the nine members of

the Committee on By-Laws having sent in their recommendations on the proposed changes, a revised set of By-Laws was drawn up in accordance with the suggestions of the Executive Committee and the recommendations of the Committee on By-Laws. This set of By-Laws is presented herewith.

NOTE: The By-Laws as printed in the Bulletin are substantially those presented by the Committee, the alterations being only those reported in the Secretary's minutes of the Proceedings for the third session of the departmental meeting, April 15, 1936, at which the full set of By-Laws was finally adopted.

### By-Laws

#### Of the College and University Department, National Catholic Educational Association

(As enacted by the Department April 15, 1936.)

##### ARTICLE I—*Name*

The name of the organization shall be "The Catholic College and University Department" of the National Catholic Educational Association (herein after referred to as the Department).

##### ARTICLE II—*Purposes*

The purposes of this Department shall be:

(a) To stimulate interest in Catholic higher education.

(b) To initiate and to prosecute the study of educational problems from a Catholic viewpoint.

(c) To provide opportunities for the fruitful discussion of problems common to Catholic colleges as a whole, as well as problems pertinent to particular groups or types of colleges.

(d) To serve as an accrediting body of Catholic colleges.

##### ARTICLE III—*Membership*

Any college on the accredited list of the Department.

### ARTICLE IV—*Officers*

Section 1. The officers of the Department shall be a President, a Vice-President, and a Secretary. All officers shall be elected at the annual meeting, a majority vote of those institutions present and voting being necessary to elect.

All officers shall hold office from the adjournment of the meeting at which they are elected until adjournment of the meeting at which their successors are elected.

Section 2. The President shall hold office for one year, and he may be re-elected once to succeed himself. He shall be responsible for all of the activities of the Department.

Section 3. The Vice-President shall hold office for one year, and he may be re-elected once to succeed himself. He shall act as assistant to the President, and shall succeed to that office in case it becomes vacant.

Section 4. The Secretary shall hold office for one year, and he may be re-elected to succeed himself. He shall be the custodian of the records of the Department. He shall keep the minutes of the annual meeting and of the meetings of the Executive Committee. He shall conduct all necessary correspondence and serve as the chief assistant to the President. He shall keep an accurate list of the institutional members of the Department, and a record of the attendance at meetings. At the annual meeting he shall provide for registration and prepare a list of the accredited institutions present, with the name of the official representative of each institution to be used in recording the vote of the Department.

### ARTICLE V—*Committees*

Section 1. There shall be an Executive Committee, constituted of the three officers named in Article IV, Section 1; eight regional members, of whom each of the four regional units hereinafter mentioned (Article VIII) shall select two; and sixteen members at large, four to be elected each year from the general body, each to serve for a period of four years. (In the initial year sixteen shall be elected and their

terms made to expire four each year.) The Executive Committee shall assist the President in planning the activities of the Department, in arranging the annual program, and in making other necessary arrangements.

Section 2. There shall be an Accrediting Committee of 17 members, to be known as the Accreditation Commission. The personnel of the Commission shall be selected from the membership of the Department who shall be specially informed and qualified on the problems and administration of accreditation. Nine of these members shall be elected by the Department at the annual meeting, each for a term of three years, three members to be elected each year. (In the initial year all nine shall be elected and their terms made to expire three each year.) Eight additional members shall be elected by the regional units, for terms of two years, each unit electing one such member each year, to be certified by the Secretary of the Unit to the Secretary of the Department within two weeks after election. (In the initial year both such members shall be elected and their terms made to expire one each year.) The Accreditation Commission thus constituted shall elect its Chairman and Secretary each year. The Secretary of the Commission shall in no way be connected with the accrediting activities of any other Association. This Commission shall receive and consider applications made by institutions seeking to be accredited by the Department; shall provide such inspections as it deems necessary; and in its accrediting procedures shall be guided by the statement of qualifications adopted by the Department. The Commission shall prepare a list of institutions which conform to the statement of qualifications, and shall submit this list to the Executive Committee for approval. Final approval shall reside in the Department.

Section 3. There shall be appointed by the President at the first session of the annual meeting a Nominating Committee, consisting of chairman and four members, representing the four regional units. It shall be the duty of

this Committee to select nominees for the elective offices and report to the Department at the final session of the annual meeting.

Section 4. There shall be appointed by the President at the first session of the annual meeting an Auditing Committee of three members to audit the accounts of all funds at the disposal of the Department, and to report to the Department at the final session of the annual meeting.

Section 5. Nothing in this article shall be construed as preventing the appointment of additional standing or special committees deemed necessary for the work of the Department.

#### ARTICLE VI—*Meetings*

Section 1. The Department shall hold its annual meeting at the time and place selected for the annual meeting of the Association.

Section 2. The President shall call a meeting of the Executive Committee, not later than three months before the annual meeting of the Department, to plan the program for the annual meeting, and he shall call such other meetings of this committee as he deems necessary.

Section 3. The rules contained in "Roberts Rules of Order" (Revised) shall govern the meetings in all cases to which they are applicable, and in which they are not inconsistent with the By-Laws of the Department.

#### ARTICLE VII—*Sections*

On the recommendation of the Executive Committee and by approval of the Department, sections may be organized for groups having special interests so that they may hold sectional meetings.

#### ARTICLE VIII—*Regional Units*

Section 1. Within the Department there shall be four regional units, having memberships composed of the Catholic colleges in the following territorial divisions:

- (a) An Eastern Regional Unit comprising the Dis-

trict of Columbia, and the States of: Connecticut, Delaware, Maine, Massachusetts, Maryland, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, and Vermont.

(b) A Mid-Western Regional Unit, comprising the States of: Arizona, Arkansas, Colorado, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, New Mexico, North Dakota, South Dakota, Ohio, Oklahoma, West Virginia, Wisconsin, and Wyoming.

(c) A Southern Regional Unit, comprising the States of: Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, and Virginia.

(d) A Western Regional Unit, comprising the States of: California, Idaho, Montana, Nevada, Oregon, Utah, and Washington.

Section 2. It is understood that an institution, preferring to belong to a different regional unit because of greater convenience, is at liberty to so act, provided that membership be held in one unit only.

Section 3. Each regional unit shall hold at least one annual meeting at a time that shall not conflict with the annual meeting of the Department.

Section 4. Each regional unit shall elect a chairman and provide for a representative (by election or appointment) to serve with the Chairman on the Executive Committee of the Department.

Section 5. Each regional unit shall provide for such additional officers and for such committees as it may deem necessary.

Section 6. Each regional unit shall elect its own officers, and shall regulate its own affairs. There shall, however, be nothing in its regulations inconsistent with these By-Laws.

ARTICLE IX—*Right to Vote*

Degree granting institutions holding membership shall have one vote each, and junior colleges holding membership shall have one-half vote each, to be cast by the President of the institution or his official representative.

ARTICLE X—*Amendments*

These By-Laws may be amended at any annual meeting by a majority vote of the institutions present and voting, provided that notice of the proposed amendment has been sent to the member institutions at least one month in advance of the meeting. An amendment not thus proposed in advance may be adopted by a two-thirds vote of the members present and voting.

Respectfully submitted,

EDWARD V. STANFORD, O.S.A.,

*Chairman.*



## REPORT OF THE COMMITTEE ON ACCREDITING OF COLLEGES FOR THE YEAR ENDING JUNE 30, 1936

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During the past year the following colleges, which had been on our list, applied for reinspection:

Catholic Junior College, Grand Rapids, Mich.  
College of Our Lady of the Elms, Chicopee, Mass.  
College of St. Francis, Joilet, Ill.  
Duchesne College, Omaha, Nebr.  
Marylhurst College, Oswego, Oreg.  
Mercyhurst College, Erie, Pa.  
St. Peter's College, Jersey City, N. J.  
Seattle College, Seattle, Wash.  
University of Portland, Portland, Oreg.

The Accrediting Committee voted that these colleges be placed on our permanent list.

During the past year, Ursuline College, New Orleans, La., applied for admission to the Accredited List of our Association. It was duly visited by an examiner of this Association. The Accrediting Committee voted that this college be put on our list of approved colleges.

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The above report was accepted by the General Assembly of the Colleges. With the addition of these colleges, the total number of approved colleges becomes 116. The list follows:

### LIST OF ACCREDITED COLLEGES OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION JUNE, 1936

Albertus Magnus College, New Haven, Conn.  
Boston College, Chestnut Hill, Newton, Mass.  
Canisius College, Buffalo, N. Y.  
Catholic Junior College, Grand Rapids, Mich.  
Catholic University of America, Washington, D. C.  
Clarke College, Dubuque, Iowa.  
College Misericordia, Dallas, Pa.  
College of the Holy Cross, Worcester, Mass.

College of the Holy Names, Oakland, Calif.  
College of Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, Ohio.  
College of Mt. St. Vincent, Mt. St. Vincent-on-Hudson, N. Y.  
College of New Rochelle, New Rochelle, N. Y.  
College of Notre Dame of Maryland, Baltimore, Md.  
College of Our Lady of the Elms, Chicopee, Mass.  
College of the Sacred Heart, Manhattanville, New York, N. Y.  
College of St. Catherine, St. Paul, Minn.  
College of St. Elizabeth, Convent Station, N. J.  
College of St. Francis, Joliet, Ill.  
College of St. Mary's of the Springs, East Columbus, Ohio.  
College of St. Scholastica, Duluth, Minn.  
College of St. Teresa, Winona, Minn.  
College of St. Thomas, St. Paul, Minn.  
Columbia College, Dubuque, Iowa.  
Creighton University, Omaha, Nebr.  
De Paul University, Chicago, Ill.  
Dominican College, San Rafael, Calif.  
Duchesne College, Omaha, Nebr.  
Duquesne University, Pittsburgh, Pa.  
D'Youville College, Buffalo, N. Y.  
Emanuel College, Boston, Mass.  
Fontbonne College, St. Louis, Mo.  
Fordham University, New York, N. Y.  
Georgetown University, Washington, D. C.  
Georgiancourt College, Lakewood, N. J.  
Gonzaga University, Spokane, Wash.  
Good Counsel College, White Plains, N. Y.  
Immaculata College, Immaculata, Pa.  
Immaculate Heart College, Hollywood, Calif.  
Incarnate Word College, San Antonio, Tex.  
John Carroll University, Cleveland, Ohio.  
Loretto Heights College, Denver, Colo.  
Loyola College, Baltimore, Md.  
Loyola University, Chicago, Ill.  
Loyola University, Los Angeles, Calif.  
Loyola University, New Orleans, La.  
Manhattan College, New York, N. Y.  
Marquette University, Milwaukee, Wis.  
Marygrove College, Detroit, Mich.  
Marylhurst College, Oswego, Oreg.  
Mary Manse College, Toledo, Ohio.  
Marymount College, Salina, Kans.  
Marywood College, Scranton, Pa.  
Mercyhurst College, Erie, Pa.

- Mt. Mary College, Milwaukee, Wis.  
Mt. St. Joseph's College, Chestnut Hill, Philadelphia, Pa.  
Mt. St. Mary's College, Emmitsburg, Md.  
Mt. St. Scholastica's College, Atchison, Kans.  
Mundelein College for Women, Chicago, Ill.  
Nazareth College, Louisville, Ky.  
Nazareth College, Nazareth, Mich.  
Nazareth College of Rochester, Rochester, N. Y.  
Niagara University, Niagara Falls, N. Y.  
Notre Dame College, South Euclid, Ohio.  
Ottumwa Heights College, Ottumwa, Iowa.  
Our Lady of the Lake College for Women, San Antonio, Tex.  
Providence College, Providence, R. I.  
Regis College, Denver, Colo.  
Regis College, Weston, Mass.  
Rockhurst College, Kansas City, Mo.  
Rosary College, River Forest, Ill.  
Rosemont College of the Holy Child Jesus, Rosemont, Pa.  
St. Ambrose College, Davenport, Iowa.  
St. Anselm's College, Manchester, N. H.  
St. Benedict's College, Atchison, Kans.  
St. Benedict's College, St. Joseph, Minn.  
St. Bonaventure's College, St. Bonaventure, N. Y.  
St. Edward's University, Austin, Tex.  
St. Francis College, Brooklyn, N. Y.  
St. Francis College, Loretto, Pa.  
St. John's College, Brooklyn, N. Y.  
St. John's University, Collegeville, Minn.  
St. Joseph's College, Adrian, Mich.  
St. Joseph College for Women, Brooklyn, N. Y.  
St. Joseph's College, Emmitsburg, Md.  
St. Joseph's College, Philadelphia, Pa.  
St. Louis University, St. Louis, Mo.  
St. Mary College, Leavenworth, Kans.  
St. Mary's College, Notre Dame, Ind.  
St. Mary's College, St. Mary's College P. O., Contra Costa County, California.  
St. Mary's College, Winona, Minn.  
St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind.  
St. Mary's University, San Antonio, Tex.  
St. Norbert College, West De Pere, Wis.  
St. Peter's College, Jersey City, N. J.  
St. Viator College, Bourbonnais, Ill.  
St. Vincent College, Latrobe, Pa.  
St. Xavier College for Women, Chicago, Ill.

San Francisco College for Women, San Francisco, Calif.  
Seattle College, Seattle, Wash.  
Seton Hall College, South Orange, N. J.  
Seton Hill College, Greensburg, Pa.  
Spring Hill College, Spring Hill, Ala.  
Trinity College, Washington, D. C.  
University of Dayton, Dayton, Ohio.  
University of Detroit, Detroit, Mich.  
University of Notre Dame, Notre Dame, Ind.  
University of Portland, Portland, Oreg.  
University of San Francisco, San Francisco, Calif.  
University of Santa Clara, Santa Clara, Calif.  
\*Ursuline College, New Orleans, La.  
Ursuline College for Women, Cleveland, Ohio.  
Villa Maria College, Erie, Pa.  
Villanova College, Villanova, Pa.  
Webster College, Webster Groves, Mo.  
Xavier University, Cincinnati, Ohio.  
Xavier University, New Orleans, La.

Respectfully submitted,

DANIEL M. O'CONNELL, S.J.,  
*Secretary.*

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\* Reinspection, 1936-37.

## REPORT OF THE COMMITTEE ON GRADUATE STUDIES

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Report was presented in the form of a running commentary on charted tables of findings appearing on the following pages.

### Recommendations of the Committee:

(a) That the Committee on Graduate Studies be continued.

(b) That a session of the College and University Department be devoted at each annual convention to the discussion of Graduate Studies.

(c) That a meeting of the Deans and Administrative Officers of Graduate Schools be held each year at the annual convention, authorized by the Executive Committee of the College and University Department.

(d) That the committee be given charge of the program arrangements for both of these meetings, with the approval of the Executive Committee of the College and University Department.

ALPHONSE M. SCHWITALLA, S.J.,  
*Chairman.*

TABLE I  
Number of Degrees Given in Graduate Schools

CATHOLIC COLLEGES AND UNIVERSITIES GIVING GRADUATE DEGREES	MASTER OF ARTS			MASTER OF SCIENCE			DOCTOR OF PHILOSOPHY		
	1933-34	1934-35	Total	1933-34	1934-35	Total	1933-34	1934-35	Total
Boston College.....	75	55	130	10	13	23	9	6	15
Canisius College.....	13	6	19	2	1	3	0	0	0
Catholic U. of America.....	132	120	252	17	17	34	36	30	66
Creighton University.....	8	8	16	2	2	4	0	0	0
DePaul University.....	23	36	59	2	5	7	0	0	0
Detroit University.....	49	72	121	10	6	16	0	0	0
Duquesne University*									
Fordham University.....	95	69	164	11	9	20	29	20	49
Georgetown University.....	7	6	13	1	2	3	5	6	11
Gonzaga University**									
Holy Cross College.....	0	0	0	4	4	8	0	0	0
Loyola Univ. (Chicago).....	24	38	62	8	4	12	0	1	1
Loyola Univ. (New Orleans).....	23	17	40	0	0	0	0	0	0
Manhattan College.....	6	2	8	2	0	2	0	0	0
Marquette University.....	15	25	40	3	7	10	2	0	2
Marywood College.....	5	5	10	0	2	2	0	0	0
Mt. St. Mary's Seminary.....	3	0	3	0	0	0	0	0	0
Niagara University.....	13	21	34	4	1	5	3	0	3
Notre Dame University.....	61	41	102	20	13	33	8	4	12
St. Bonaventure Col. & Sem.....	7	7	14	4	1	5	0	0	0
St. Francis Seminary.....	25	24	49	0	0	0	0	0	0
St. Joseph's Seminary.....	0	0	0	0	0	0	0	0	0
St. Louis University.....	74	59	133	11	9	20	12	12	24
St. Mary's Sem. and Univ.....	8	7	15	0	0	0	0	0	0
St. Norbert's College.....	3	2	5	0	0	0	0	0	0
Villanova College.....	25	16	41	1	2	3	0	0	0
Xavier University.....	6	3	9	0	0	0	0	0	0
TOTAL.....	700	639	1339	112	98	210	104	79	183

\* Conditions due to flood made report impossible. Data will be published later.

\*\* Report will be published later.

TABLE Ia

Degrees Other Than Master of Arts, Master of Science and Doctor of Philosophy Given in Catholic Colleges and Universities

		1933-34	1934-35
Boston College	Master of Education.....	22	10
Catholic U. of America	Master of Architecture.....	3	3
	Master of Music.....	3	2
Creighton University	Master of Medicine.....	1	---
Fordham University	Doctor of Science.....	1	---
Loyola University (Chicago)	Master of Education.....	---	62
Niagara University	Master of Business Administration.....	---	1
St. Louis University	A.M. in Apologetics.....	2	2
	M.S. in Commerce.....	1	1
	M.S. in Medical Social Work.....	2	4
	M.S. in Social Work.....	1	---
	M.S. in Pediatrics.....	---	1
	Master in Internal Medicine.....	1	---
St. Mary's Seminary and University-Baltimore	M.A. (Special) as part requirement for—		
	S.T.B.....	35	1
	S.T.B.....	51	44
	S.T.L.....	1	3

### TABLE II—Subjects in Which the Degree of Master of Arts was Conferred

a-1933-34 b-1934-35	AMERICAN HISTORY			BIOLOGY			BOY GUIDANCE			CELTIC			CHEM-ISTRY			CLASSICAL LANGUAGES			ECO-NOMICS			EDUCATION			ENGLISH			ENGLISH HISTORY		
	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total			
Boston College.....																														
Canisius College.....																														
Catholic U. of Am.....	2	2	4						1	1	2													25	21	46				
Creighton Univ.....																														
DePaul Univ.....																								3	2	5	2	7		
Detroit University.....																								14	14	28	3	11		
Duquesne Univ.....																								1	2	45	69	9		
Fordham Univ.....																								23	14	37	15	14		
Georgetown Univ.....																								3	3	6	1	3		
Gonzaga Univ.....																														
Holy Cross Col.....																														
Loyola U.—Chicago.....	1		1																											
Loyola—New Orleans.....																														
Manhattan College.....																														
Marquette Univ.....																														
Marywood College.....																														
Mt. St. Mary's Sem.....																														
Niagara Univ.....																														
Notre Dame Univ.....																														
St. Bonaventure C-S.....	1	1	2	9	7	2																								
St. Joseph's Sem.....																														
St. Francis Sem.....																														
St. Louis Univ.....	1	1	2																											
St. Mary's S. & U.....	1	1	2																											
St. Norbert's Col.....	1	1	2																											
Villanova Col.....																														
Xavier University.....																														
TOTAL.....	1	1	6	5	11	7	2	9	1	1	1	1	8	11	19	9	15	24	145	142	287	131	125	256	2	2				



TABLE II—Continued

	EUROPEAN HISTORY		FRENCH		GEOLOGY		GERMAN		GREEK		HISTORY		HISTORY OF PHILOSOPHY		ITALIAN		JOURNALISM	
	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total
a—1933-34																		
b—1934-35																		
Boston College.....											22	16	38					
Canisius College.....			4	5	9						4	4	8					
Catholic U. of Am.....						1	3	2	5		11	13	24					
Creighton Univ.....											4	4	8					
DePaul Univ.....											4	6	10					
Detroit Univ.....			1	1	2						13	13	26					
Duquesne Univ.....																		
Fordham Univ.....			7	12	19		2	2			24	11	35					
Georgetown Univ.....											3	3	6					
Gonzaga Univ.....																		
Holy Cross Col.....			2	2					1	1	7	6	13					
Loyola—Chicago.....			3	3							6	5	11					
Loyola—New Orleans.....											1	1	2					
Manhattan College.....											4	3	7					
Marquette Univ.....			1	1			2	2			2	2	4		1	1	2	2
Marywood College.....																		
Mt. St. Mary's Sem.....																		
Niagara Univ.....											4	4	8					
Notre Dame Univ.....			1	1			2	2			13	7	20					
St. Bonaventure Col. & Sem.....											1	4	5					
St. Joseph's Sem.....																		
St. Francis Sem.....							1	2	3	4	5	6	10	1	1			
St. Louis Univ.....			1	1	2						5	4	9					
St. Mary's S. & U.....																		
St. Norbert's Col.....																		
Villanova College.....											2	3	5					
Xavier University.....																		
TOTAL.....	1	1	16	25	40	1	8	6	14	4	2	6	147	138	280	1	1	2

TABLE II—Continued

	LATIN			MATHEMATICS			NURSING EDUCATION			PHILOSOPHY			PHYSICS			POLITICAL PHILOSOPHY			POLITICAL SCIENCE			POLITICS			PSYCHOLOGY			RELIGION		
	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total
a—1933-34																														
b—1934-35																														
Boston College.....	14	5	19	9	7	16							1	1	2															
Canisius College.....																														
Catholic U. of Am.....				1	2	3	1	26	22	48	1	2	3																	
Creighton Univ.....																														
DePaul Univ.....	2	5	7																											
Detroit Univ.....	1	1											1	1	2															
Duquesne Univ.....																														
Fordham Univ.....	7	9	16					6	1	7		4																		
Georgetown Univ.....																														
Gonzaga Univ.....																														
Holy Cross College.....																														
Loyola—Chicago.....	1	1	1	1	1	2							2	1	3															
Loyola—New Orleans.....	3	1	4																											
Manhattan College.....													6	1	7															
Marquette Univ.....	1	1	1	1	1	1																								
Marywood College.....																														
Mt. St. Mary's Sem.....																														
Niagara Univ.....																														
Notre Dame Univ.....	9	3	12					2	4	6																				
St. Bonaventure C & S.....	1	1	1																											
St. Joseph's Sem.....																														
St. Francis Sem.....																														
St. Louis Univ.....	9	6	15	1	2	3		22	8	30																				
St. Mary's S. & U.....								2		2																				
St. Norbert's College.....																														
Villanova College.....	4	2	6																											
TOTAL.....	49	34	83	13	12	25	1	1	68	39	107	1	2	3	4	1	3	2	5	6	11	17	5	3	8					

TABLE II—Continued

	ROMANCE LAN- GUAGES		SCHOLASTIC PHILOSO- PHY		SEMITICS		SOCIAL SERVICE		SOCIAL WORK		SOCIOLOGY		SOCIOLOGY & SOCIAL SERVICE		SPANISH		SPEECH								
	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total							
Boston College.....																									
Canisius College.....																									
Catholic U. of Am.....	6	5	11			1					19	26	45												
Croighton Univ.....																									
DePaul Univ.....																									
Detroit Univ.....													2												
Duquesne Univ.....																									
Fordham Univ.....													7	6	13										
Georgetown Univ.....																									
Gonzaga Univ.....																									
Holy Cross College.....																									
Loyola—Chicago.....									10	10															
Loyola—New Orleans.....																									
Manhattan College.....																									
Marquette Univ.....											2	2				4	1	5							
Marywood College.....																									
Mt. St. Mary's Sem.....	3			3																					
Niagara Univ.....																									
Notre Dame Univ.....																									
St. Bonaventure Col. & Sem.....																									
St. Joseph's Sem.....																									
St. Francis Sem.....																									
St. Louis Univ.....																									
St. Mary's Sem. & Univ.....																									
St. Norbert's Col.....																									
Villanova College.....																									
Xavier University.....																									
TOTAL.....	6	5	11	3		3	1	1	2	1	3	10	10	26	85	61	7	6	13	8	3	11	1	2	3

**TABLE III—Subjects in Which the Master of Science Degree was Conferred**

	BACTERIOLOGY		BIOLOGY		BIOLOGICAL SCIENCE		CHEMISTRY		DENTISTRY		ELEOTRICAL ENGINEERING		EDUCATION		GEO-PHYSICS		GEOLOGY	
	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total
a—1933-34																		
b—1934-35																		
Boston College.....																		
Canisius College.....																		
Catholic U. of Amer.....																		
Creighton Univ.....																		
DePaul Univ.....																		
Detroit Univ.....																		
Duquesne Univ.....																		
Forham Univ.....																		
Georgetown Univ.....																		
Gonzaga Univ.....																		
Holy Cross College.....																		
Loyola—Chicago.....																		
Loyola—New Orleans.....																		
Manhattan College.....																		
Marquette Univ.....																		
Marywood College.....																		
Mt. St. Mary's Sem.....																		
Niagara Univ.....																		
Notre Dame Univ.....																		
St. Bonaventure Col. & Sem.....																		
St. Francis Sem.....																		
St. Joseph's Sem.....																		
St. Louis Univ.....																		
St. Mary's Sem. & Univ.....																		
St. Norbert's College.....																		
Villanova College.....																		
TOTAL.....	2	2	3628	64	2	2	3334	57	2	2	2	2	1	1	1	1	1	1

TABLE III—Continued

	MATHE- MATICS		METAL- LURGY		MICRO- ANATOMY		MEDICAL SCIENCE		PHYSICS		PHYSIOL- OGY		SOCIAL SCIENCES		ZOOLOGY	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
a—1933-34																
b—1934-35																
Boston College.....									3	6						
Canisius College.....																
Catholic University of America.....	2	2							4	4						
Creighton University.....																
DePaul University.....																
Detroit University.....									2	2			1		1	
Duquesne University.....																
Fordham University.....									1	2						
Georgetown University.....																
Gonzaga University.....																
Holy Cross College.....																
Loyola—Chicago.....							8	3								
Loyola—New Orleans.....																
Manhattan College.....	1	1							1	1					8	3
Maryquette University.....																
Marywood College.....																
Mt. St. Mary's Seminary.....																
Niagara University.....	7	1	8	1					1		2	2				
Notre Dame University.....																
St. Bonaventure College & Seminary.....																
St. Francis Seminary.....																
St. Joseph's Seminary.....					3				2	2						
St. Louis University.....	2	2														
St. Mary's Seminary & University.....																
St. Norbert's College.....																
Villanova College.....																
<b>TOTAL.....</b>	<b>10</b>	<b>5</b>	<b>15</b>	<b>1</b>	<b>1</b>	<b>3</b>	<b>8</b>	<b>3</b>	<b>11</b>	<b>9</b>	<b>18</b>	<b>27</b>	<b>2</b>	<b>2</b>	<b>1</b>	<b>8</b>

TABLE IV—Subjects in Which the Degree of Doctor of Philosophy was Conferred

	ANATOMY		ASTRON- OMY		BIO- CHEMISTRY		BIOLOGY		CHEM- ISTRY		CLASSICAL LANGUAGES		ECONOMICS		EDUCA- TION		ENGLISH	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
a—1933-34																		
b—1934-35																		
Boston College															2	1	3	1
Catholic U. of Amer.							4	2	6	2	2	6	7	13	1	5	3	8
Fordham Univ.							1	1	1	3	2	5			7	6	13	1
Georgetown Univ.	1	1	1	1											1	1	1	1
Loyola—Chicago																		
Marquette Univ.															2	2		
Niagara Univ.										7	3	10					1	1
Notre Dame Univ.					2	2	1	2	3	1	2	3			1	1	1	1
St. Louis Univ.																		
TOTAL	1	1	1	1	2	2	5	5	10	12	9	21	6	7	13	1	17	29

TABLE IV—Continued

	FRENCH		GERMAN		GREEK		HISTORY		HISTORY OF PHI- LOSOPHY		LATIN		MATHE- MATICS		ME- CHANICS		PHARMA- COLOGY	
	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b	a	b
a—1933-34																		
b—1934-35																		
Boston College	1	1	2				3	1	4			2						
Catholic U. of Amer.			2	1	3		6	5	11				1	1	2	1	1	1
Fordham Univ.	2	2	4				4	4	8									
Georgetown Univ.							3	2	5									
Loyola—Chicago																	1	1
Marquette Univ.															1			
Niagara Univ.																		
Notre Dame Univ.																		
St. Louis Univ.					1	1	1	2	3	2	1	3	1	1				
TOTAL	3	3	6	2	1	3	17	14	31	21	3	1	2	3	3	1	4	1

TABLE IV—Continued

a—1933-34 b—1934-35	PHILOS- OPHY			PHYSICS			POLITICAL PHILOS- OPHY			POLITICAL SCIENCE			PSY- CHOLOGY			ROMANCE LANG- UAGES			SEIS- MOLOGY			SOCIOLOGY			SOCIOLOGY & SOCIAL SERVICE		
	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total	a	b	Total
Boston College																											
Catholic U. of Amer.	4	1	5	1									1	2	3	2	1	3									
Fordham Univ.	5	1	6				6	1	7													1	1	2			
Georgetown Univ.	1		1							1		1															
Loyola—Chicago																											
Marquette Univ.	1		1																								
Niagara Univ.																											
Notre Dame Univ.	1		1																								
St. Louis Univ.				1		1													1	1	2		2	2			
TOTAL	11	3	14	1	1	2	6	1	7	1	1	1	1	2	3	2	1	3	1	1	2	1	3	4	1	1	2

TABLE V—Subjects in Which Graduate Instruction is Offered in Catholic Colleges and Universities

	Accounting	Anatomy	Anthropology	Astronomy	Bacteriology	Biochemistry	Biology	Botany	Celtic	Chemistry	Civil Engineering	Classical Languages	Classics	Comparative Philology	Dietetics	Economics	Education	Egyptian Language	Electrical Engineering	English	Finance	Foreign Service	French	Geography	Geology	Geophysics	German	Greek	Gynecology and Obstetrics	History	History of Philosophy	History	Industrial Engineering	Internal Medicine	Italian	Journalism	Laboratory Technology	Latin	Law	Marketing and Merchandising		
Boston College.....																																										
Canisius College.....																																										
Catholic Univ. of America.....																																										
Creighton University.....																																										
DePaul University.....																																										
Detroit University.....																																										
Fordham University.....																																										
Georgetown University.....																																										
Gonzaga University.....																																										
Holy Cross College.....																																										
Loyola Univ.—Chicago.....																																										
Loyola Univ.—New Orleans.....																																										
Manhattan College.....																																										
Marquette University.....																																										
Marywood College.....																																										
Mt. St. Mary's Seminary.....																																										
Niagara University.....																																										
Notre Dame University.....																																										
St. Bonaventure Col. & Sem.....																																										
St. Francis Seminary.....																																										
St. Joseph's Seminary.....																																										
St. Louis University.....																																										
St. Mary's Sem. & University.....																																										
St. Norbert's College.....																																										
Villanova College.....																																										
TOTAL.....	1	2	1	1	1	1	1	1	1	1	1	1	3	1	1	5	12	1	2	15	1	1	1	1	1	2	1	5	2	1	1	1	16	1	1	1	1	1	7	2	1	





TABLE VI  
Number of Students in Graduate Schools

	Part-time			Full-time		
	1933-34	1934-35	Total	1933-34	1934-35	Total
Boston College.....	0	203	203	0	69	69
Canisius College.....	55	58	113	10	12	22
Catholic Univ. of America.....	258	334	592	379	373	752
Creighton University.....	103	102	205	8	8	16
DePaul University.....	172	258	430	2	2	4
Detroit University.....	260	197	457	4	7	11
Duquesne University.....						
Fordham University.....	655	657	1312	63	84	147
Georgetown University.....	33	21	54	9	5	14
Gonzaga University.....						
Holy Cross College.....	4	4	8	0	0	0
Loyola Univ. (Chicago).....	376	537	913	50	130*	180**
Loyola Univ. (New Orleans).....	45	36	81	0	0	0
Manhattan College.....	6	5	11	8	3	11
Marquette University.....	205	194	399	31	24	55
Marywood College.....	4	3	7	1	4	5
Mt. St. Mary's Seminary.....	53	50	103	0	0	0
Niagara University.....						
Notre Dame University.....	345	339	684			
St. Bonaventure Col. & Sem.....	33	41	74	10	9	19
St. Francis Seminary.....	0	0	0	110	108	218
St. Joseph's Seminary.....						
St. Louis University.....	207	255	462	323	213	541
St. Mary's College—Notre Dame.....	5	0	5	0	0	0
St. Mary's Sem. and Univ.....	0	0	0	305	276	581
St. Norbert's College.....	0	0	0	12	7	19
Villanova College.....	130	149	279		4	4
Xavier University.....	10	0	10	7	6	13
<b>TOTAL.....</b>	<b>2959</b>	<b>3443</b>	<b>6402</b>	<b>1337</b>	<b>1344</b>	<b>2681</b>

\* Including 86 full-time students at West Baden.

\*\* Including 69 full-time students at West Baden.

TABLE VII  
Number of Instructors in Graduate Schools

	1933-1934				1934-1935			
	(a)	(b)	(c)	Total	(a)	(b)	(c)	Total
Boston College.....			0	0	17	43	0	60
Canisius College.....				0				0
Catholic Univ. of America.....	37	49		86	38	52		90
Creighton University.....	0	12	0	12	0	12	0	12
DePaul University.....	2	24	1	27	2	26	2	30
Detroit University.....	0	19	0	19	0	19	0	19
Duquesne University.....								
Fordham University.....	11	60	3	74	15	64	5	84
Georgetown University.....	1	10	0	11	1	11	0	12
Gonzaga University.....								
Holy Cross College.....	0	3	0	3	0	3	0	3
Loyola U.—Chicago.....	1	44		45	1	54		55
Loyola U.—New Orleans.....		6		6		7		7
Manhattan College.....		4		4		4		4
Marquette University.....	1	37		38	1	42		43
Marywood College.....	1	2		3	2	4		6
Mt. St. Mary's Seminary.....		5		5		5		5
Niagara University.....				0				0
Notre Dame University.....	5	30	1	36	5	30	1	36
St. Bonaventure Col. & Sem. ....	5	6		11	5	6		11
St. Francis Seminary.....	3	7	1	11	3	7	1	11
St. Louis University.....	2	83	34	119	2	90	38	130
St. Mary's Sem. & Univ. ....	10	3	2	15	10	3	2	15
St. Norbert's College.....		4		4		5		5
Villanova College.....		21		21		23		23
Xavier University.....	1	4	0	5	0	4	0	4
TOTAL.....	80	433	42	555	102	514	49	665

Note:

- (a) Giving entire time to Graduate Teaching.  
 (b) Giving part-time to graduate and part-time to undergraduate teaching.  
 (c) Giving part-time only to graduate teaching and part-time to non-academic (non-school) activities.

## REPORT OF THE COMMITTEE ON ACCREDITATION

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The first problem which faced the Committee on Accreditation was the setting up of an Accreditation Commission which would take into account the facts in connection with the regional reorganization of the Department of Colleges and Universities of the National Catholic Educational Association.

It seems certain that the general policies of the Association will remain in the hands of the Executive Committee which will be retained in much the same form as it has been in the past.

The Commission, therefore, which deals with accreditation will necessarily include the representatives of the national organization, as such, and representatives from the regional groups.

Needless to say, all members of this Commission will have to have the general welfare of Catholic education in mind in doing its very important work.

The form of Accreditation Commission recommended by this Committee is as follows:

The Accreditation Commission shall consist of seventeen members to be selected from the membership of the Department specially informed and qualified on the problems and administration of accreditation.

Nine of these members shall be elected by the Department at the annual meeting for terms of three years, three members to be elected each year. At the election of 1936 these members will be elected and the expiration of terms of office of each shall be designated.

Eight additional members shall be elected for terms of two years by the regional sections as at present constituted. One member of each of the regional sections shall be elected each year by the section. At the election of 1936, the two members shall be elected and the terms of office of each shall be designated. The Secretary of the Section shall notify the Secretary of the

Department within two weeks after an election of the names and terms of the persons elected to this Commission.

The Commission shall elect its President and Secretary each year. The Secretary of the Commission shall in no way be connected with the accrediting activities of any other association.

## LIST OF ACCREDITED CATHOLIC PROFESSIONAL SCHOOLS

In order to see that one of the recommendations of our first report is carried out, we are furnishing herewith the basic information. We thought it well that the Catholic Educational Association should publish annually the list of professional schools in Catholic universities accredited by the accrediting agencies of professional schools. The list is given below, taken from the United States Bureau of Education summary.

## LIST OF CATHOLIC INSTITUTIONS OF HIGHER EDUCATION IN THE UNITED STATES WHOSE PROFESSIONAL SCHOOLS ARE RATED, ACCREDITED, OR RECOGNIZED BY, OR ARE MEMBERS OF, THEIR RESPECTIVE NATIONAL ORGANIZATIONS

(Compiled from U. S. Department of the Interior, Office of Education Bulletin, 1934, No. 16, "Accredited Higher Institutions 1934," and Bulletin, 1936, No. 1, "Educational Directory 1936.")

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*Architecture*—Members of the Association of Collegiate Schools of Architecture: Catholic University, Notre Dame.

*Business*—Member of the American Association of Collegiate Schools of Business: Marquette.

*Chemical Engineering*—Accredited by the American Institute of Chemical Engineers: None.

*Dentistry*—Designated as Class A by the Dental Educational Council of America: Georgetown, Loyola (New Orleans), St. Louis, Marquette, Chicago College of Dental Surgery, Loyola University, Creighton.

*Journalism*—Member of the American Association of Schools and Departments of Journalism: Marquette.

*Law*—Approved by the American Bar Association:

	Is institution a member of the Association of American Law Schools?
Catholic University.....	Yes
Georgetown .....	Yes
De Paul (Chicago).....	Yes
Loyola (Chicago).....	Yes
Notre Dame.....	Yes
Loyola (New Orleans).....	No
Boston College.....	No
Detroit .....	No
St. Louis.....	Yes
Creighton .....	Yes
Marquette .....	Yes
Loyola (Los Angeles) — provisionally	No
University of San Francisco — provisionally .....	No

*Library Science*—Accredited by the American Library Association: College of St. Catherine, St. Paul — classification tentative.

*Medicine*—Designated as Class A by the Council on Medical Education and Hospitals of the American Hospital Association; also Members of the Association of American Medical Colleges: Georgetown, St. Louis, Marquette, Loyola (Chicago), Creighton.

*Music*—Members of the National Association of Schools of Music: De Paul (Chicago); Loyola (New Orleans), provisionally; Our Lady of the Lake College, San Antonio, provisionally.....? Still a member; Incarnate Word College, San Antonio, Class B.

*Optometry*—Designated Grade A by the Committee on Optometric Education, International Association of Boards of Examiners in Optometry: None.

*Osteopathy*—Approved by the American Osteopathic Association: None.

*Pharmacy*—Members of the American Association of Colleges of Pharmacy: Notre Dame, Xavier (New Orleans), Duquesne, Loyola (New Orleans), Creighton.

*Social Work*—Members of the American Association of Schools of Social Work: Loyola (Chicago), Fordham, St. Louis.

## LIST OF BOOKS

The list of books and of periodicals given by the North Central Association of Colleges as part of its accrediting procedure raises serious questions regarding its effect on the libraries of Catholic colleges. We are concerned also in this connection that books by Catholic authors — competent scholars — do not ordinarily find a place on these lists. We have undertaken, through the cooperation of entire faculties of some of the institutions, to prepare a list of books — particularly Catholic books — that should be in Catholic-college libraries.

We are concerned, too, about the preparation of a series of Catholic books of really scholarly competence which should be in every college library that attempts to give instruction in the particular fields. We include herewith, as a sample, some of these books.

## LIST OF BOOKS

### Committee on Accreditation

I am submitting the list of books as they were submitted to me. Will the persons who prepared the list please add the missing bibliographical data? A meeting will be held in New York at a convenient time to go over the list. The order of subjects has no significance.

### SCIENCE<sup>1</sup> (K)

1. Obermaier, Hugo, FOSSIL MAN IN SPAIN, Yale University Press, 1924.

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<sup>1</sup> Additional authors: Karl Herzfeld (Johns Hopkins), Hugh Taylor (Princeton), Ross Hoffman (N. Y. U.), and Alfred Noyes.

2. Dorlodot, Canon, DARWINISM AND CATHOLIC THOUGHT, Benziger Bros., 1922.
3. Fabre, J. H., WONDERS OF INSTINCT, Century Co., 1918.
4. Wasman, E., MODERN BIOLOGY AND THE THEORY OF EVOLUTION, Herder Co., 1910.
5. Wasman, E., INSTINCT AND INTELLIGENCE, Herder Co., 1903.

## CLASSICAL LANGUAGES (C)

1. Labriolle, P. De, HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS.
2. Gwynn, A., S.J., ROMAN EDUCATION FROM CICERO TO QUINTILIAN.
3. Britt, M., O.S.B., THE HYMNS OF THE BREVIARY AND MISSAL, Revised Ed., 1931.
4. Campbell, James M., THE GREEK FATHERS (Our Debt to Greece and Rome Series).
5. Haecker, Theodore, VERGIL, FATHER OF THE WEST.

## POLITICAL SCIENCE (G)

1. Ryan, John A., THE CATHOLIC CHURCH AND THE CITIZEN, N. Y., Macmillan Co., 1928, Declining Liberty.
2. Hart, Charles, PHILOSOPHY OF SOCIETY, Papers read at the 9th meeting of American Catholic Philosophy Assoc., Pittsburgh, Pa., 1933, Philadelphia, Pa., Dolphin Press, 1934.
3. Murphy, Edward F., SAINT THOMAS' POLITICAL DOCTRINE AND DEMOCRACY, Washington, D. C., Catholic U. of Am., 1931.
4. Rickaby, Joseph, POLITICAL AND MORAL ESSAYS, N. Y., 1902.
5. Bellarmin, Robert, THE LAISIS OR THE TREATISE ON CIVIL GOVERNMENT, Trans. by Kathleen E. Murphy, N. Y., Fordham U. Press, 1928.



6. Hart, Charles, PHILOSOPHY OF THE STATE, Proceedings of Am. Cath. Phil. Assoc., 9th Annual Meeting, Dec., 1931, at St. Louis.
7. Casey, Patrick, THE DISTRIBUTIVE STATE, Seattle, Wash., Haufer Co.
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4. McCarthy, Raphael C., TRAINING THE ADOLESCENT, Bruce Co.

*Teaching of Religion—*

1. Bandas, CATECHETICAL METHODS, Wagner.
2. Tahon, THE FIRST INSTRUCTION OF CHILDREN AND BEGINNERS, Herder Co., 1930.
3. St. Augustine, DE CATECHIZANDIS RUDIBUS, (Christopher's translation), Cath. Ed. Press.
4. MacMahon, SOME METHODS OF TEACHING RELIGION.
5. See first book for comprehensive bibliography.

*Valuable Out-of-Print Books—*

1. Schwickerath, JESUIT EDUCATION.
2. Hughes, IGNATIUS LOYOLA AND THE EDUCATIONAL SYSTEM OF THE JESUITS.
3. Jenkins, CHRISTIAN SCHOOLS.

*Elementary Education—*

1. Jutta, M., SCHOOL DISCIPLINE AND CHARACTER, Bruce.

2. Kirsch, Felix M., CATHOLIC TEACHERS' COMPANION, Benziger Bros., 1924.

*Teacher Training—*

1. Hagan.
2. Schmidt.

*School Administration—*

1. Crowley, Francis M., THE HIGH SCHOOL PRINCIPAL, Bruce.

AMERICAN CATHOLIC HISTORY (Gt)

1. Browne, Patrick William, Ph.D.
2. Stratemeier, George Boniface, O.P., THOMAS CORNWALEYS.
3. Hickey, Edward John, THE SOCIETY FOR THE PROPAGATION OF THE FAITH (1822-1922).
4. O'Donnell, Hugh, C.S.C., CATHOLIC HIERARCHY IN THE UNITED STATES (1790-1922).
5. O'Rourke, Thomas P., THE FRANCISCAN MISSIONS IN TEXAS (1690-1793).
6. Steck, Francis B., JOLIET-MARQUETTE EXPEDITION (1673).
7. Vogel, Claude L., O.M.C., CAPUCHINS IN FRENCH LOUISIANA (1722-1766).
8. Leger, Sister M. Celeste, THE CATHOLIC INDIAN MISSIONS IN MAINE (1611-1820).
9. Kennedy, John, O.M.I., THOMAS DONGAN (1682-1688).
10. Nugent, Sister Helen Louise, S.N.D., SISTER LOUISE (1813-1866).
11. Somers, Hugh J., LIFE AND TIMES OF BISHOP MacDONNEL (1762-1840).
12. McNamara, William, C.S.C., CATHOLIC CHURCH ON THE NORTHERN INDIANA FRONTIER (1791-1844).

13. Griffin, Joseph A., CONTRIBUTION OF BELGIUM TO THE CATHOLIC CHURCH IN AMERICA (1523-1857).
14. Dignan, Patrick J., THE LEGAL INCORPORATION OF CATHOLIC CHURCH PROPERTY IN THE UNITED STATES.
15. Shearer, Donald C., PONTIFICIA AMERICANA: A DOCUMENTARY HISTORY OF THE CATHOLIC CHURCH IN THE UNITED STATES (1784-1884).
16. Roemer, Theodore, THE LUDWIG-MISSIONSVEREIN AND THE CHURCH IN THE U. S. (1838-1918).
17. Geary, Gerald J., THE SECULARIZATION OF THE CALIFORNIA MISSIONS (1810-1846).
18. Guy, Francis Shaw, EDMUND BAILEY O'CALLAGHAN, A STUDY IN AMERICAN HISTORIOGRAPHY (1797-1880).
19. Walker, Fintan G., THE CATHOLIC CHURCH IN THE MEETING OF TWO FRONTIERS: THE SOUTHERN ILLINOIS COUNTRY (1763-1793).
20. Baska, Sister M. Regina, THE BENEDICTINE CONGREGATION OF ST. SCHOLASTICA: ITS FOUNDATION AND DEVELOPMENT (1852-1930).
21. Delanglez, Jean, S.J., THE FRENCH JESUITS IN LOWER LOUISIANA (1700-1763).
22. Ruane, Joseph W., S.S., THE BEGINNINGS OF THE SOCIETY OF SAINT SULPICE IN THE UNITED STATES: 1791-1829.

#### BOOKS ON RELIGION (W-M)

##### I. *Fundamental:*

##### 1. D'Arcy, MIRAGE AND TRUTH.

There is indeed a God and Jesus Christ is God  
— thus only can the problems of the world  
be met.

##### \*2. D'Arcy, PAIN AND THE PROVIDENCE OF GOD.

A gallant and inspiring answer. (Saint

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\* Indicates more important books.

Thomas in the Summa lists evil \* pain? \* as one of the two objections to God's existence which he notices.)

3. Morrison, THE CATHOLIC CHURCH AND THE MODERN MIND.

Religion is? And the modern thoughtways are? There is a God; man is a *human* being; and Jesus Christ is God, who founded a Church.

II. *Jesus Christ:*

1. Grandmaison, JESUS CHRIST — HIS PERSON, HIS MESSAGE, HIS CREDENTIALS.

Three volumes, controversial and positive, but not biographical.

2. Felder, CHRIST AND THE CRITICS.

Two volumes. Covers same field as Grandmaison. (Both works are superb.)

3. Lebreton, THE LIFE AND TEACHING OF JESUS CHRIST, OUR LORD.

Biography. A Life without controversy, but expressing the very latest and soundest findings of science and history; quite indispensable.

4. Prat, THE THEOLOGY OF ST. PAUL.

Christ must be known as St. Paul knew Him and taught Him and loved Him. The Mystical Body gets full explanation.

III. *The Church:*

\*1. Attwater, THE CATHOLIC EASTERN CHURCHES.

In view of the Papal interest — and because of its intrinsic and historical interest — a book worthwhile.

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\* Indicates more important books.

- \*2. Belloc, **SURVIVALS AND NEW ARRIVALS.**  
A splendid interpretation of the history of heresy, quite heartening.
- \*3. Chapman, **STUDIES ON THE EARLY PAPACY.**  
A teasing period, needing understanding.
4. D'Arcy, **THE LIFE OF THE CHURCH.**  
Father D'Arcy has translated the essays of several French savants; really an interpretation of the history of the Church from Christ and the New Testament down to today.
5. Hughes, **A HISTORY OF THE CHURCH.**  
This History has been waited for — and here it now is.
6. Newman, **AN ESSAY ON THE DEVELOPMENT OF CHRISTIAN DOCTRINE.**  
Nothing better has been written showing the organic growth of the Church. Had Modernists known and loved and understood this book, there would have been no Modernism.
7. Joyce, **MIRACLES.**  
The best summary on the subject — miracles and the life of the Church.
8. Parsons, **THE POPE AND ITALY.**  
Obvious why named.
9. Thurston, **NO P O P E R Y: CHAPTERS ON ANTI-PAPAL PREJUDICE.**  
Essential to have seen an expert dispose of age-old charges.
10. Morrison, **REVELATION AND THE MODERN MIND.**  
The Teaching Church and many of the dogmas of Catholicism as opposed and proved in this modern world.

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\* Indicates more important books.

#### IV. *Scripture:*

1. If Grandmaison and Felder do not supply enough, then—
- \*2. Dowd, THE GOSPEL GUIDE.  
Brief, elementary; but giving essential information.
3. Pope, THE CATHOLIC STUDENT'S AIDS TO THE BIBLE.  
Several volumes, covering both Old and New Testament.
4. WESTMINSTER VERSION OF THE SACRED SCRIPTURES.  
A new translation with splendid notes; quite indispensable.

#### V. *Comparative Religion:*

1. STUDIES IN COMPARATIVE RELIGION.  
(Five volumes, edited in the re-edition by Father Messenger, C.T.S.) The whole matter is treated by experts in separate essays and the Catholic view is briefly but exquisitely expressed. Besides, there is a competent account of all the religions of the world.
2. Grisar, LUTHER.  
(The one volume edition.) Something at first hand should be known of Luther.

#### VI. *Americana:*

- \*1. Ives, THE ARK AND THE DOVE.  
Who ever brags of being descended from the pioneers of Catholic Maryland, though these folk landed so quickly after the Pilgrim Fathers? And what of the part the Catholics played in framing our Government and Constitution?

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\* Indicates more important books.

\*2. Williams, THE SHADOW OF THE POPE.

A study of prejudice and bigotry in America.

VII. *Liturgy, Moral, and the Sacraments:*

1. D'Ales, BAPTISM AND CONFIRMATION.

The latest dogmatic and "cultural" information.

2. De la Taille, THE MYSTERY OF FAITH: AN OUTLINE.

Whether one agrees with the theory or not, one ought to know of it.

3. Ellard, CHRISTIAN LIFE AND WORSHIP.

Father Ellard's interest is historical and, as he says, "cultural."

4. Galtier, SIN AND PENANCE.

The importance of the topic, the need for some knowledge of the history of the dogma make this book very desirable.

5. Mausbach, CATHOLIC MORAL TEACHING AND ITS ANTAGONISTS VIEWED IN THE LIGHT OF PRINCIPLE AND OF CONTEMPORANEOUS HISTORY.

(1914.) It is hard to suggest books for college teachers, not priests, on moral; but this book is very good.

\*6. Moore, THE CASE AGAINST BIRTH CONTROL.

The best of the monographs, rich in documentation.

7. Morrison, MARRIAGE.

The foundations of morality; conscience; the Church-and-State and marriage; many of the most practical points of moral, canon law, and asceticism which bear on sex, marriage, related problems.

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\* Indicates more important books.



## 8. Grandmaison, PERSONAL RELIGION.

Four unmatched essays on Catholic asceticism, with a particularly illuminating essay on Mysticism.

VIII. *Social:*

## 1. Dawson, RELIGION AND THE STATE.

The failure of other systems and an appreciation of the concrete contribution Catholicism can make.

## \*2. Fanfani, CATHOLICISM, PROTESTANTISM, AND CAPITALISM.

The title explains.

## 3. Husslein, THE CHRISTIAN SOCIAL MANIFESTO.

Leo and Pius and a commentary.

## 4. INTERNATIONAL RELATIONS FROM A CATHOLIC STANDPOINT.

(From the French, edited by Stephen J. Brown, S.J., Browne and Nolan, London, 1932.)

## 5. Windle, THE CHURCH AND SCIENCE.

A large book of essays, covering the origin of the world and giving an intelligent account of the conflicting views before the world; perhaps a trifle old, but still the best compendium. Evolution needs to be assayed.

X. *Personalities:*

## 1. AUGUSTINE.

A Monument to Saint Augustine: Essays on Some Aspects of His Thought, Written in Commemoration of His XVth Centenary. (1930, Dial Press.) Essays by experts. No religion teacher can afford to be ignorant of St. Augustine.

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\* Indicates more important books.

## 2. D'Arcy, THOMAS AQUINAS.

A survey of his doctrine and an appreciation.  
(Perhaps one might prefer Maritain's *THE ANGELIC DOCTOR* for its almost total interest in contemporary thought.)

XI. *Encyclopedic*:

## 1. GOD AND THE SUPERNATURAL.

(Edited by Father Cuthbert.) Most excellent essays, covering most of the essentials of Catholic doctrine.

XII. *Texts*:

## 1. Cooper, RELIGION OUTLINES FOR COLLEGES.

Four volumes, Catholic U.

## 2. The Science and Culture Religion Texts. Bruce.

Several volumes by various authors.

## 3. Sheehan, Archbishop, APOLOGETICS AND CHRISTIAN DOCTRINE.

Two volumes.

## 4. Benziger edits a series by various authors.

Respectfully submitted,

EDWARD A. FITZPATRICK,

*Chairman.*

## THE PROPOSED METHOD OF ACCREDITING

We should like to use the opportunity which this report gives to illustrate the technique of the method of accreditation which was proposed in our report last year.

One indication of college excellence is the specific provision of the college administration of constructive aids to faculty growth. In a study by the North Central Association of these aids there were listed in the order of their frequency:

- (1) Personal conferences with superior officers.
- (2) Special library facilities in field of instruction and research.

- (3) Provision of books relating to college education.
- (4) Institutional study of college educational problems.
- (5) Opportunity to visit classes of other instructors.
- (6) Traveling expenses to meetings of learned societies.
- (7) Observation of instruction by other teachers.
- (8) Investigation of collegiate educational problems.
- (9) Institutional effort to improve examination procedure.
- (10) Counsel of specialists in college teaching.
- (11) Special laboratory facilities in teaching field.
- (12) Sabbatical or other leave.
- (13) Collection of student opinion about institutional practice.
- (14) Reduction of teaching load to provide special opportunity for improvement.
- (15) Collection of alumni opinion about institutional practices.

Assume for the present that all the aids are important. Our program would be the first to set up a basic criterion such as

A test of the excellence of a college is the extent to which these are provided real opportunities for the growth of the faculty, that faculty members are aware of them, and promotions in salary or responsibility and appreciation follows their use.

The first year the Accrediting Commission would prepare a brief pamphlet explaining

- (1)
- (2)
- (3)
- (4)

The actual accreditation might be based on the first item only, but an educational program would be carried on in connection with the other three. The data from all institutions would be collected for all four items. Particularly helpful suggestions from any institution would be more available to all institutions through the instrument of the Annual Report.

The following year, if not sufficient progress was made, the accreditation for this criterion might be continued on the basis of item one or it might be extended to include item two, or perhaps three, or even four. The inclusions would be made as understanding of the items became clearer and as they were definitely translated into the practice of the college.

Progress would be further indicated by extending the items for educational purposes to include five, six, and seven, as this seemed advisable.

Ultimately all fifteen items, or others which the experience disclosed, would be included first for purely educational purposes and then for purposes of accrediting.

This is the policy of last year's report. At some time we might be willing ourselves to forego the accrediting process itself and devote ourselves exclusively to the educational aspects of the program. Then our sole interest would be to raise every Catholic college basically sound in its organization and its resources and cooperative to achieve all the items and all the criteria.

#### STANDING RESEARCH COMMISSION ON EDUCATIONAL PROBLEMS

Our experience in studying the books for college libraries, and our consideration of a number of the other problems incident to accrediting, show to us clearly the need for a group which shall consider these problems from a scholarly point of view without being involved in any administrative details, or in itself determining the policies of accrediting. This should be a Standing Research Commission on Educational Problems provided with a half-time clerical assistant, who would give to the policies of Catholic education on the college level, with particular reference to accrediting, continuing and competent study. The Commission on Accreditation itself has a difficult problem in its inspection and survey of Catholic institutions and the evaluation of the results of such surveys and inspections. Its responsibilities

will be tremendously increased as soon as the new methods and techniques of accreditation are definitely introduced. The proposed new Research Commission on Educational Problems would supplement the work of the Accreditation Commission and give it a secure foundation. The studies would, of course, be available directly, too, to all colleges for any programs of self-improvement.

We recommend the appointment of a Research Commission on Educational Problems to give effect to the program previously outlined, the membership of the Commission to be appointed by the President with the approval of the Executive Committee.

## REPORT OF THE COMMITTEE ON EDUCATIONAL POLICY AND PROGRAM

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### I. *History*

The original Committee consisted of the following: The Reverend Daniel M. O'Connell, S.J., Chairman, Mother Antonia, C.S.J., the Reverend J. Leonard Carrico, C.S.C., Very Reverend Francis V. Corcoran, C.M., Doctor George H. Derry, the Reverend Daniel M. Galliher, O.P., the Reverend William J. McGucken, S.J., Mother Mary Reid, R.S.C.J., and the Reverend Sylvester Schmitz, O.S.B.

From the beginning Father McGucken has been acting as chairman because of Father O'Connell's press of duties. Very Reverend Francis V. Corcoran because of ill health was obliged to retire in the fall of 1935 and Very Reverend Michael J. O'Connell, C.M., President of De Paul University, Chicago, was appointed to succeed Father Corcoran by Father Aloysius J. Hogan, S.J., President of the College Section.

In April, 1935, Committee One presented a *tentative* statement of "Objectives of the American Catholic Liberal Arts College" which had been accepted *tentatively* by the Executive Committee at the Atlanta meeting in January, 1935. It is necessary to state at the outset that our Committee has never regarded this statement as other than tentative; it was not entirely acceptable to all the members of the Committee. The Committee hoped that this would serve as a working basis for a statement of objectives of the Catholic college in so far as the A.B. degree was concerned.

Your Chairman last year made a summary report on the objections to the "Statement" that were sent to him by the members of the National Catholic Educational Association. Some of the objections arose from misunderstanding of the purpose of the "Statement"; many others came from

real difficulties that would follow from an attempt to apply the program for the A.B. as outlined in the "Statement." At the meeting of the College Department in Chicago, April 25, 1935, the following motions were adopted relative to the report of Committee One:

- (1) That a vote of confidence be extended to the Committee; that the "Statement" be recommended to the Catholic colleges, but that it not be made obligatory for the present.
- (2) That the Committee continue its work; specifically that it investigate what program for the A.B. degree is being followed in the Catholic liberal arts college.

## II. *Objective of the Present Report*

Accordingly the Committee set to work to carry out that mandate from the Association. A questionnaire\* was drawn up and approved by the members of the Committee with one exception. Father Schmitz thought that "a college that states its requirements according to certain groups will not be able to answer these questions in a way that will give a true picture of the prevailing conditions." That, however, is only partially true. Those colleges following group requirements indicated on the questionnaire with admirable clarity their problem. It is probably true, however, that in a composite photograph such as this some of the individuating notes of particular colleges will not be sharply focussed. Of the 116 colleges, members of the Association, 87 answered the questionnaire.

## III. *Results of Part I of the Questionnaire*

This part of the questionnaire attempted to get data on the requirements for the A.B. degree. I shall summarize very briefly.

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\* Copy of the questionnaire is submitted with this Report.

TABLE I  
Requirements for the A.B. Degree in 87 Catholic Colleges <sup>1</sup>

Requirements	Range (in semester hours)	Median (in semester hours)
Semester hours required for the A.B. degree .....	120-146	128
Religion <sup>2</sup> .....	4-24	8
English .....	4-38	12
Science .....	0-18	8
Mathematics <sup>3</sup> .....	0-14	6
History and social sciences.....	0-27	6
Philosophy (excluding psychology).....	0-28	12
Psychology .....	0-9	4
Modern Language: <sup>4</sup>		
(a) High-school units.....	0-2	..
(b) Semester hours in college.....	0-18	12
Latin: <sup>5</sup>		
(a) High-school units.....	0-4	..
(b) Semester hours in college.....	0-38	12

<sup>1</sup> Other degrees than the A.B. are granted by all the colleges except seven, six women's and one men's college.

<sup>2</sup> Some indicated that they require religion but give no credit.

<sup>3</sup> Some colleges require either mathematics or Greek; some mathematics or science; one requires mathematics or Greek or Latin; one requires mathematics or logic; one requires mathematics or philosophy.

<sup>4</sup> Several colleges require college courses in either modern languages or classics.

<sup>5</sup> One college, while not requiring Latin for the A.B. degree, demands courses in Classical Civilization and History of Ancient Art of those who do not take Latin

#### IV. *Summary of Results of Part I*

- (1) Every Catholic college requires of its candidate for the A.B. degree courses in religion and in English.
- (2) Nearly all require some course in philosophy, although there are one or two that do not list this among their requirements. It is possible that some provision is made for this through a survey course of some sort.
- (3) A fairly large number of Catholic colleges grant the A.B. degree without any college Latin; the number of those that grant it without Latin in either high school or college is smaller.

#### V. *Answers to Part II of the Questionnaire*

In the second part of the questionnaire, expression of views on the statement of objectives that were concerned with philosophy and Latin was sought.



*A. Philosophy*

- (1) All agreed that candidates for the A.B. degree should have adequate courses in scholastic philosophy, even those colleges who do not list philosophy as a requirement. There was not perfect agreement as to the minimum essentials in courses of scholastic philosophy for the A.B. degree. It varied from 5 semester hours to 32.
- (2) Some of the comments are not without interest. It was urged that the presentation of scholastic philosophy should be simplified and vitalized. Several believed it would be profitable to have courses in philosophy throughout the four years. Philosophy should be correlated with social science and economics courses. One suggestion was made that a thorough survey should be made of the whole philosophy program, its method and content, the textbooks and supplementary reading used; the use made of seminars, term papers, and extracurricular activities in connection with the philosophy courses.

*B. Latin*

- (1) As was to be expected, there was more controversy on the question of Latin. The results are shown in Table II.

**TABLE II**  
**Judgments on the Desirability of Undergraduate Training in Latin for**  
**Students Who Intend to Do Graduate Work**

Graduate field	Latin considered highly desirable	Not highly desirable	No opinion
Classics .....	87	..	..
Philosophy .....	84	3	..
Sociology .....	45	30	12
Medieval history .....	76	8	3
Romance language and literature...	79	6	2
Psychology .....	55	14	18
English literature .....	70	14	3

The answers to the other questions are summarized in Table III.

TABLE III  
Judgments on Questions 2-8 in Part Two, Section B, of the  
Questionnaire

Question	Affirmative	Negative	No opinion
(2) Unless Latin is made compulsory, at least for some, are we neglecting an opportunity to develop Catholic scholars in certain fields where our students because they are Catholics have a distinct advantage? . . . . .	62 <sup>1</sup>	24	1
(3) Will the dropping of Latin as a requirement for the A.B. degree prove an obstacle to the development of a rich Catholic sense in our Catholic graduates, cutting them off from their Catholic heritage? . . . . .	55	28	4
(4) In order to participate most effectively in Catholic Action, is it necessary to have an intelligent appreciation of the liturgy, and for this intelligent appreciation of the liturgy is some knowledge of Latin required? . . . . .	65	16 <sup>2</sup>	6
(5) Should some courses in Latin be required of all students in Catholic colleges—at least for those that are candidates for the A.B. degree? . . . . .	51	18	18
(6) Would it be desirable to introduce special courses to provide intelligent appreciation of the liturgy—courses especially suited to meet the needs of those students who come with no Latin or such inadequate preparation in Latin as excludes them from ordinary courses in college Latin? . . . . .	60	20	7
(7) If the college Latin requirement for the A.B. degree has been dropped, is there any possibility of its restoration, if not immediately, in the future? . . . . .	14	13	2
(8) Would your college consider limiting the A.B. degree to those candidates who have taken college Latin, giving those candidates who have had no Latin another degree, if leading graduate schools would give an assurance that such a degree would be accepted for admission to graduate or professional work? . . . . .	38	30	19

<sup>1</sup> Some of the affirmative answers to Question 2 were qualified by inserting "encouraged," "highly recommended" instead of "compulsory."

<sup>2</sup> Three of those voting negatively on Question 4 objected to the word "required" and inserted "desirable," "helpful."

<sup>3</sup> This question was answered only by those who have dropped Latin as a requirement for the A.B.

## VI. Miscellaneous Comments

A variety of comments came with the questionnaires. The women's colleges gave interesting viewpoints. More than one blames the Latin difficulty on the high school. Another argues that there is greater need for training in religion, philosophy, and social sciences than there is in Latin. Appreciation of ancient Greece and Rome should be developed through studies in classical literature in translation by means of courses in comparative literature. An-

other states that the situation is different in a college for women. "We all agree," this individual says, "regarding sacred doctrine as the essential in Catholicism. However desirable both Latin and philosophy are, they seem to us to be accidental to Catholicism. In regard to liberal education, some philosophy would seem to be an essential requirement; and Latin an essential elective." Some of the women's colleges objected to the multiplication of degrees. Several argue against making Latin a requirement. One argues that a purely qualitative standard for the A.B. degree should be set. On the other hand, some insist that at least one year of college Latin should be a requirement in all Catholic colleges. And from one very successful Catholic college in the Middle West with an enrollment well over 500, a college that is recognized by the Association of American Universities, comes this statement: "To drop the Latin requirement for the A.B. would be a calamity. I hope we shall never have to do it." It is worth noting that this college is situated in the Middle West, a section of the country where the Latin requirements are supposed to work a particular hardship. Another recommends beginning Latin in the seventh grade and continuing it through high school.

From the men's colleges came no less illuminating comments. "It is impossible to bring Latin back in view of present high-school system." "The teaching of Latin should be improved." "It is necessary to 'sell' Latin to the students, not force them to take it." "The Liturgy in English can be taught in religion classes, study clubs, spiritual talks, sodality, etc." "Conditions in the South do not warrant the granting of other degrees than the A.B. because of practice in state and non-Catholic institutions." "Bachelor of Humanities degree for course with Latin and Greek requirement." And on the other hand, "Let the Catholic A.B. be distinctive—two years of college Latin should be the distinction between the A.B. and the Ph.B."

From one came this significant comment: "No amount of legislation in terms of specific course requirements will accomplish the desired results of providing a broad general education. Every college student should secure a fund of information in most of the departments offered in a college of liberal arts. The only way to accomplish this is to offer a group of survey courses and require these of every student." Doctor Anselm Keefe of St. Norbert's College, in a singularly provocative article in the *Catholic Educational Review* for September, 1935, on "Collegiate Latin Requirements," says that this Committee "will have to reappraise, correlate, and readjust practically all the curricular elements of the Catholic collegiate system." Doctor Keefe maintains that to drop required Latin would be to prove false to our scholastic heritage and to pave the way for a widening breach between Catholic traditions and the new Catholic leadership we are supposed to develop. While admitting the need of a complete series of Latin courses for those students in the classical or romance languages and literatures, he thinks that an adjustment should be made for the Latin courses for the other students. He proposes that a "working knowledge of Latin should be the future basis of our educational operations." And he concludes: "The feet of the Policies and Program Committee . . . are at the fork in the curricular roads. More than one Catholic educator prays that they may be guided into the way which will free our collegiate system from the palsied fingers of an atrophied Caesar-Cicero-Virgil-Horace complex."

Some of the colleges, both men and women, urged the introduction of more medieval and patristic Latin in place of the classical authors. In this connection, the following excerpt from a brochure of the National Catholic Alumni Federation of September 30, 1935, called "The Laity and the Loss of the Liturgy," in a plea for the educated laity to take part in the liturgy, comments on the fact that even the products of our Catholic colleges do not appreciate the

liturgy properly. "After spending four to six years," the author remarks, "in careful study of Latin literature, confined exclusively to the pagan classics, we have left almost untouched the vast body of the noble Latinity of the Church, which is not only literature, but also a treasure house of prayer. That has been a blind spot in American Catholic higher education."

## VII. *Summary*

An examination of the questionnaires and the accompanying comments shows very clearly that all our Catholic colleges for men and women recognize the importance of required courses in religion and scholastic philosophy for all candidates for degrees. The one or two who make no explicit statement of required courses in scholastic philosophy probably have some other means of imparting this fundamental discipline. At all events, it is to be hoped that the impact of the new education will not induce any Catholic college to give up one of its most highly prized educational traditions, the *philosophia perennis*, so needful in the chaos of the modern world.

The attitude of the Catholic colleges towards required courses in Latin for the A.B. degree varies, although it is obvious from the questionnaires that the great majority are in favor of Latin as an element in a liberal education. In certain sections of the country, some of the colleges think that to insist on Latin would mean a considerable loss of students. The women's colleges are less friendly to Latin as a requirement for the A.B. degree than the men's colleges, although there are notable exceptions. The men's colleges east of the Alleghanies are most insistent in theory and practice on the desirability of keeping Latin as a required course for the A.B. degree.

It was interesting to note the sympathetic attitude towards a more liberal interpretation of Latin, the inclusion of medieval and patristic Latin, the offering of reading courses in Latin to serve as a useful and cultural basis

for a more thorough knowledge of courses in science, for example, and for a greater appreciation of the liturgy.

In conclusion, then, it seems to the Committee that while it is not possible to have absolutely uniform requirements for the Bachelor of Arts degree throughout the country—this was never the intention of the Committee—still it is hoped that through sympathetic cooperation of all the colleges, we may be able to draw up a statement of what constitutes Catholic culture, what disciplines are absolutely needed to attain it, what curriculum will best secure it for those of our students who are seeking it, the candidates for the A.B. degree. An A.B. degree in a Catholic college, all would admit, must be different from an A.B. degree in a secular institution. The problem is in what does this differentiation consist.

#### VIII. *Recommendations*

- (1) That since all are agreed on the primary importance of religion in the Catholic college, each college in the National Catholic Educational Association set up a committee of its own faculty to study ways and means of vitalizing the religion curriculum for the college student, and that this college committee submit a report to Committee One before December 1, 1936, indicating what the college is doing, together with recommendations.
- (2) Since practically all are agreed on the need of courses in scholastic philosophy for the candidate for the A.B. degree, that each college set up a similar committee to serve the same purpose for the philosophy curriculum and that this committee submit a report to Committee One before December 1, 1936, indicating what the college is doing, together with recommendations.
- (3) Since a majority of the colleges have shown themselves sympathetic toward the desirability of Latin for the A.B. program, that each college set up a

committee of its own faculty to submit a report before December 1, 1936, of what is being done and what they hope to do (a) either in the way of required courses in Latin for the A.B. degree and the type of courses or (b) in the way of encouraging students to take courses in Latin and the type of courses offered.

- (4) That this Committee on Educational Policy and Program be given by the President of the Department the assistance of outstanding instructors in religion, philosophy, and Latin in our colleges to examine these reports and evaluate them.
- (5) That the examination of curricular offerings or requirements in other fields be deferred to another year.

Respectfully submitted,

WILLIAM J. MCGUCKEN, S.J.,

*Acting Chairman.*

April 15, 1936.

## QUESTIONNAIRE

### SUBMITTED TO COLLEGES OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION BY THE COMMITTEE ON EDUCATIONAL POLICY AND PROGRAM

#### PART I

1. Name of college \_\_\_\_\_  
Type: Men ☐ Women ☐ Coeducation ☐
2. Location \_\_\_\_\_
3. Name and rank of official submitting this information: \_\_\_\_\_
4. Does your college of liberal arts grant other degrees than the A.B.?  
B.S. ☐ Ph.B. ☐ B.Litt. ☐ Any others \_\_\_\_\_
5. Total requirement in semester hours for A.B. degree \_\_\_\_\_  
(If requirement is not made in semester hours, indicate total requirement here \_\_\_\_\_)
6. Semester hours required of all candidates for A.B. degree in English \_\_\_\_\_
7. Semester hours required in religion \_\_\_\_\_
8. " " " " science \_\_\_\_\_
9. " " " " mathematics \_\_\_\_\_
10. " " " " history and social science \_\_\_\_\_
10. " " " " scholastic philosophy \_\_\_\_\_

## 205-A COLLEGE AND UNIVERSITY DEPARTMENT

11. " " " " psychology\_\_\_\_\_
 

(Even if scholastic psychology is administered by the department of philosophy, do not include it under "scholastic philosophy." Place it under "psychology.")
12. Semester hours required in foreign language:
  - (a) Modern foreign language:
    - (1) Units (years) of high school required\_\_\_\_\_
    - (2) Semester hours required in college\_\_\_\_\_
  - (b) Classical language:
    - (1) Units (years) of high school required\_\_\_\_\_
    - (2) Semester hours required in college\_\_\_\_\_

### PART II

The two questions about which there was most discussion in the correspondence between the members of the Association and the Chairman of this Committee last spring (1935) were the statements of objectives that were concerned with philosophy and Latin. We are very eager that there should be the fullest expression of views on these two vital questions. Accordingly, we ask you to fill out the following questionnaires, after discussion with members of your liberal arts faculty.

#### A. PHILOSOPHY:

1. Is it desirable that all candidates for the A.B. degree should have adequate courses in scholastic philosophy?
2. How many semester hours do you regard as a minimum essential for all candidates for the A.B. degree in Catholic colleges? If you do not wish to state this in terms of semester hours, indicate what you regard as adequate.
3. Any special suggestions.

#### B. LATIN:

1. Would you agree with the statement made at the Chicago meeting that Latin is highly desirable for all A.B. candidates who are going on to graduate work in certain specified fields, viz.:
 

(a) Classics _____	Yes <input type="checkbox"/>	No <input type="checkbox"/>
(b) Philosophy _____	Yes <input type="checkbox"/>	No <input type="checkbox"/>
(c) Sociology _____	Yes <input type="checkbox"/>	No <input type="checkbox"/>
(d) Medieval history _____	Yes <input type="checkbox"/>	No <input type="checkbox"/>
(e) Romance language and literature _____	Yes <input type="checkbox"/>	No <input type="checkbox"/>
(f) Psychology _____	Yes <input type="checkbox"/>	No <input type="checkbox"/>
(g) English literature _____	Yes <input type="checkbox"/>	No <input type="checkbox"/>
(h) Any others:		
2. Do you agree with the statement made at the same meeting that unless Latin is made compulsory, at least for some, we are neglecting an opportunity to develop Catholic scholars in certain fields where our students, because they are Catholics, have a distinct advantage? Yes ☐ No ☐ Comments:
3. Do you agree that the dropping of Latin as a requirement for the A.B. degree may prove an obstacle to the development of a rich Catholic sense in our Catholic graduates, cutting them off from their Catholic heritage? Yes ☐ No ☐ Comments:



4. Do you agree with the statement that, in order to participate most effectively in Catholic Action, it is necessary to have an intelligent appreciation of the liturgy, and for this intelligent appreciation of the liturgy *some* knowledge of Latin is required? Yes ☐ No ☐ Comments:
5. If your answer to No. 4 is in the affirmative, do you think that some courses in Latin should be required of all students in Catholic colleges—at least for those that are candidates for the A.B. degree? Yes ☐ No ☐ Comments:
6. Would it be desirable to introduce special course or courses in our Catholic colleges to provide intelligent appreciation of the liturgy—courses especially suited to meet the needs of those students who come with no Latin or such inadequate preparation in Latin as excludes them from ordinary courses in college Latin? Yes ☐ No ☐ Comments:
7. If your college has dropped the requirement of college Latin for the A.B. degree, do you think it possible to do anything towards its restoration, if not immediately, in the future? Yes ☐ No ☐ Comments:
8. Would your college consider limiting the degree of bachelor of arts to those candidates who have taken Latin in college, giving those candidates in the liberal arts college who have had no Latin another degree (e.g., Ph.B.), if leading graduate schools would give an assurance that such a degree would be accepted for admission to graduate or professional work? Yes ☐ No ☐ Comments:
9. Any further comment or suggestion.

*Please return this questionnaire at your earliest convenience to*

THE REVEREND WILLIAM J. MCGUCKEN, S.J.  
St. Louis University  
221 North Grand Boulevard  
St. Louis, Missouri

## PAPERS

### THE PROBLEM OF INTEGRATION IN EDUCATIONAL PSYCHOLOGY

REVEREND JAIME CASTIELLO, S.J., Ph.D. (Bonn.), PROFESSOR  
OF EDUCATIONAL PSYCHOLOGY, GRADUATE SCHOOL,  
FORDHAM UNIVERSITY, NEW YORK, N. Y.

Those of us who are working in the field of Educational Psychology (and in fact all those who are working in education) are being confronted at the present moment with the following difficult and most important problem which I shall attempt to state as clearly and briefly as possible. It is the problem of what one might call: psychological integration. In other words, given that modern psychological research is daily presenting us with more or less new facts, especially in the field of animal psychology, given that a false interpretation is very often given to such facts and that such interpretations impair the moral life and the sound principles of our young teachers and college students; what are we going to do about it?

Because problems are not so much to be talked about as to be solved, I shall do my best in this paper: first of all to analyze the question of integration in detail; and secondly to propose some solution to the problem.

#### *I. The Problem of Integration in Educational Psychology*

It is a fact that most of the educational psychology being taught in this country at the present moment in non-Catholic universities, is not human but animal psychology. In fact, Doctor Yerkes of Yale is of the opinion that human education can profit immeasurably by the study of the monkey. Our young men and women attending non-Catholic universities (and they are unfortunately very numerous) are more or less consciously assimilating a conception of man which is radically wrong, because it assumes that man is, after all, nothing but evolving matter and that there is no specific difference whatever between man and the anthropoid apes.

Quite a number of Catholics don't seem to be even aware of this fact. They have been seen more than once to applaud anthropological thesis which contradict everything they hold dear. In fact, they are sometimes cutting the branch of the tree on which they are sitting, remaining all the while in the perfect tranquillity of a supreme unconsciousness. Not indeed that the leaders of this materialistic movement have not made it perfectly clear that they *are* out and out materialists. "On the whole," writes Professor Thorndike, "we can see a clear and simple and easy course of mental evolution from the mind of a cat or mouse or rabbit that acquires a few thousand mental connections by muscular trial and error, and success, to the mind of a man (who surveys the whole situation, analyzes it into its elements, enacts various programs in the symbol of thought, and selects the successful one by inner judgment of its worth.) No new kind of brain tissue is needed, no new variation of neurones are needed, nothing save a mere increase in the number of associative neurones." (Thorndike, E. L.: *Human Learning*, N. Y., 1931, p. 181.)

The basic principle of this school of psychology is then perfectly clear. It is simply the aprioristic assumption, deduced not from facts but from evolutionistic metaphysics, that there is no essential, but merely an accidental difference of degree between man and the animal world. As for the general picture of human nature which one derives from such works, it is not very cheerful. Let me take it from one of the best known textbooks of educational psychology in this country: one which has become, so to say, the pedagogical bible of many teachers. I mean Doctor Thorndike's well-known textbook. Doctor Gates, for the matter of that (which has had, by the way, 19 editions) would have done just as well.

Professor Thorndike assumes at the beginning of his book a principle, derived from the field of physics, the stimulus-response principle; and then he proceeds most patiently to apply this principle to the interpretation of all

human functions, abstraction, judgment, reflection and even love. The result is that no real explanation of human freedom or of the autonomous nature of human intelligence is or can be given. First of all, association of ideas is hopelessly mixed up with thought. "Learning is connecting," he writes, "and man is the great learner primarily because he forms so many connections. . . . There are millions of them. They include connections with abstract elements or aspects of things and events, as well as with concrete things and events themselves." (Educational P., N. Y., 1927, p. 173.)

Further, instinct is confused with will. "There is, of course, no gap between reflexes and instincts, or between instincts and the still less easily describable original tendencies. . . . Much labor has been spent in trying to make hard and fast distinctions between reflexes and instincts and between instincts and their vaguer predispositions which are called capacities. (Such as will, reason, etc. . . .) It is more useful and more scientific to avoid such distinctions in thought, since in fact there is a continuous gradation." (The same, p. 4.)

Thus man becomes a sort of machine or at most a glorified animal. "Nowhere more truly than in his mental capacities is man a part of nature. His instincts, that is, his inborn tendencies to feel and act in certain ways, show throughout marks of kinship with the lower animals, especially with our nearest relatives physically, the primate. His sense-powers show no new creation. His intellect we have seen to be a simple though extended variation from the generate animal sort. This again is presaged by similar variations in the case of the primates. Amongst the minds of animals that of man leads, not as a demi-god from another planet, but as king from the same race. (Human Learning, N. Y., 1931, p. 182.)

Consequently, man is held incapable of anything but mechanical responses to outward mechanical stimuli. "One may use several useful abstract schemes by which to think

of man's original equipment of reflexes, instincts, and capacities. Perhaps the most convenient is a series of S-R connections." (Educ. P., p. 7.)

That being the case, obviously man has no autonomous activity of his own. Thorndike asserts that the result of an action set up in the sensory neurones by a situation is never unpredictable . . . "in the same organism, the same neurone action will always produce the same result—in the same individual the really same situation will always produce the same result." (The same, p. 6.) In other words, man has no free will.

Besides, man counts on nothing but sense impressions which he derives from the outside and which he can, at most, shuffle about and combine as a person might combine the cards of a pack. Man is consequently the product of his material surroundings, pushed hither and thither, just as a trolley car is moved from the outside by the electric current to which it responds with mechanical jerks; or as a dog might be drawn in this or that direction or that by the smells to which it must fatally react, with no autonomous, immanent, self-determination, with no action from within to guide and rule its life. "There are three current opinions concerning the original capacities of man to learn, that is to strengthen and weaken bonds in behavior, which seems contrary to fact. First is the opinion that attention, memory, reasoning, and the like are mystical powers given to man as his birth-right, which weigh the dice in favor of thinking or doing one thing rather than another, however, the laws of instinct, exercise and effect make the throw. This opinion is vanishing from the world of expert thought and no more need be said about it than that it is false and would be useless to human welfare if it were true." (The same, p. 73.)

Were such a fatalistic conception of man a true one, there would be no other alternative than to accept it, bleak and depressing as it may seem. For truth is stronger than all likes or dislikes and admits of no compromise. But the fact of the matter is that fatalistic-psychology is not based

on fact but on the abstruse metaphysics of evolutionistic and materialistic speculators. For all those facts which are not easy to explain in their system, are simply ignored or they are interpreted in terms of matter or instinct; or else a method of research is established which presupposes the exclusion of all uncomfortable data (such as that which can be derived from well-controlled introspection) and leaves an open field for just the sort of theory which one wants to defend.

Now for all those educators who are persuaded that you cannot educate children on the assumption that they are fatally predetermined by their instincts and by their surroundings to just this or that type of behavior, fatalistic psychology is not only erroneous, but also extremely dangerous: for it is the death of initiative and responsibility. Of course, many teachers learn this kind of psychology and then in practice proceed to forget it and act prudently according to the dictates of their common sense. But all the same the educational atmosphere is little by little vitiated; teachers are inclined to appeal less and less to reason and more and more to emotion; instinct and will, "feeling like" and "wanting to" are hopelessly mixed up with the consequent weakening of all authority and the growth of a rather maudlin and soft kind of discipline. There is nothing more healthy for youth than vigorous effort. There is, however, nothing more incompatible with effort than a fatalistic conception of man.

Briefly, then, the problem is the following: a boy leaves the Catholic High School having a "humane" conception of man, as being endowed with free will and a spiritual intelligence and capable of working out his own destiny. He goes to a non-Catholic college and is told by a grave gentleman, crowned with the sacred halo of a professorship, that man is a machine or at most a chimpanzee, that he has no free will and that he has no intelligence but only the capacity to make mental bonds; that is, to glue or stick together sense-impressions. What is he to do? Whom is he to

believe? How is he going to integrate that into some sort of unity? Or else our young man goes to a Catholic college, and he hears the truth about man in class and is then given a textbook—Thorndike or Gates. Here again I ask myself, how is he going to integrate such disparate elements? How is he going to square this circle?

This is one aspect in the difficult and most important problem of psychological integration, but it is not the only one or even the most subtle. The aspect related to the question of norms or criterion of truth is, to my mind, the most far-reaching. Let me explain what I mean.

One finds amongst certain educational psychologists a more or less camouflaged opinion that the only criterion of truth is experiment and experiment according to the rules of the game which they have invented. As you know, this rule is that only quantitative experiments are respectable and scientific. Besides, it is more or less tacitly assumed that somehow or other because a man puts on a white apron and enters a room called "psychological laboratory," he is suddenly endowed with the prerogative of infallibility. Now our young man or woman, leaving high school for college, is perfectly well aware that she has learned many and very important things about man which she cannot test out with a strictly experimental method. All the historical arguments in favor of the spirituality of man, drawn from the history of science, art, and morality, e.g., cannot be tried out experimentally. In fact, given that most psychological schools in America practically deny the value of introspective methods or have but the haziest of ideas about them, it is hard to see how our unfortunate young man or woman can make experiments on the nature of such phenomena as abstraction, or judgment, or choice. Such experiments would demand a qualitative analysis. But such qualitative analysis are simply taboo in such non-Catholic universities. Well here again, I ask you: how is this young person to integrate her criteria of truth (which are sound because they take into account, not one section of man, the material,

but the totality of his nature) how is she, I ask, to coordinate these sound norms of truth with the principles which are being continually drummed into her ear: that everything which is not a quantitative experiment, is myth, or church psychology, or is not scientific.

And there is still a third aspect to the problem of integration: that of new data. Our young men and women, and in fact ourselves too, are being daily confronted with more or less new, psychological facts, which are very often mixed up with absurd interpretations. Well, the facts are there. What are we going to do about them? How are we going to judge them and assimilate them? On which principle? On which basis?

As you see the problem of integration is an urgent and difficult one. But as I said before, if the problem is there, it must be solved. And it is my aim now to propose some solution.

My first solution is that we raise the standards of our departments of educational psychology, in such a way, that we make it worthwhile, not only for Catholics who are not willing to make a sacrifice, but even for non-Catholics, to seek admission to our psychological schools. I shall not insist on this solution because it is obvious. I want to give much more attention to another point which seems to me quite as important as the first, and is, in fact, the root of the whole problem. We educational psychologists must start off by making it perfectly clear to ourselves, how exactly we are going to integrate and to draw up into a harmonic synthesis, the old with the new; the traditional with the experimental method. In other words, I am looking for a solid scientific solution to the problem of psychological integration. A good method of integration would help us, I know, directly and indirectly to guide and organize our own work and to direct the minds of Catholic youth, whether they study in Catholic universities or not. It would create an atmosphere. And this is always the first and a very important step.



## II. *The Integration of Tradition With Experiment*

Reflecting on the strange assumption of modern psychologists that experiment is infallible, whereas tradition is nothing but fallible, one cannot help noticing that, after all, the mind which is working in the laboratory is not of specifically different quality from the mind of other men; that if "experiment as such" is contact with reality, experience also is; that outside psychological laboratories, very great minds, indeed, have thought out the fundamental problems of psychology applied to education and that such minds came to certain very definite conclusions; that the history of ideas is very old and that there is any amount of solid psychological wisdom embedded in the writings of all great thinkers. As Hegel so pithily puts it, living custom and tradition is, after all, nothing but crystallized reason and worth taking into consideration. Further it is most important to notice that if in dealing with psycho-physiological problems, modern accurate instruments are of the greatest help when one experiment is introspection, the most accurate mechanical apparatus is of relatively little value. Consequently, a penetrating mind in the past could have made, and as a matter of fact did make, very exact observations on the innermost secrets of man's conscious life. As experience will soon teach, any one who tries it, the traditional approach, to any modern experimental problem is most enlightening, because it shows us in a practical objective way the real merits of the traditional and the experimental approach. If I may be excused, a reference to my own research work I would like to state here, that having studied historically, in the works of those great minds, which really resume whole periods of human thought (such as Plato and Aristotle); Saint Thomas and the great German idealists (Kant, Fichte, Schelling, and Hegel) certain fundamental problems which have been intensely studied experimentally in our times, and having again studied those same problems with modern experimental methods, I have always found that, whereas there may be a progress in the detailed knowl-

edge of certain aspects of the problem, the general framework of the same, remains unchanged. Take the three basic problems of learning, of transfer, and of habits, which are certainly amongst the most important in the modern field of educational psychology; study them in the works of the authors above mentioned, and you will find out for yourselves that my statement is not exaggerated. The problem of "transfer," which Doctor Thorndike and Doctor Woodworth seem to think were discovered by themselves, is adequately treated and in terms which are the exact modern, in Quintilian, who in turn bases his doctrine on Aristotle; and in the 2a, 2ae of Saint Thomas' Summa, we find even a more luminous solution to the whole question. In the problem of learning, we find that Saint Thomas touches the essential element (that of symbolism) in almost the same words as Karl Bühler and Wilhelm Stern. On one point, however, have the moderns provided very useful and more accurate data: on the question of maturation in the mind processes. But the essential point, the use of the symbol, was already most accurately treated by Saint Thomas. It is a tribute to Marquette University, that in its edition of the *De Magistro*, it has provided the materials which make such comparisons much easier for the ordinary reader. I would like to add that in Saint Thomas' *De Virtutibus* and *De Veritate*, that is on his theory of extensive and intensive growth in habits, workers in psychometrics will find very useful hints indeed on mental measurements.

I am not propounding all these facts for the sake of disparaging modern, very often most meritorious research, but because it is urgently necessary before we can establish any adequate method of integration, that we make it perfectly clear to ourselves just how the old stands in regard to the new. Is the new, really entirely new? Did educational psychology really spring out of nothing like a mushroom in 1850? Has educational psychology made progress by leaps? I claim (and the evidence is easy to provide) that the progress is in the detail, not in the substance of the

problem. Aristotle knew as well as we, that you cannot train a habit where there is no corresponding inborn urge, rooted on the biological substratum of man. He did not know, as Kretchmer tells us, that this biological component is in function of bodily-shape, which is in turn a function of gland-secretion. When Plato wrote that only the men of gold could be trained as watch-dogs of the state, he was perfectly well aware that a sound, balanced temperament is inherited and he even suspected the existence of recessive factors; for he admitted the possibility of a father of gold having a son of silver and even of brass. He did not know, however, that the strictly inheritable element is the only one which penetrates into the gene. And so on, and so on, in many other points. *Natura non facit saltus* and the same is true of science: *scientia non facit saltus*. On the basis of old relations, one new relation is perceived. And thus, step by step, does human knowledge make progress.

To my mind, the personal experience of this fact is not only useful to our students, but most necessary. It drives from their heads the absurd notion that the world started in 1935. It makes them wary in their research work, careful to know what others have said, lest they be found to be the inventors of gun-powder in the Twentieth Century. And, finally, making them conscious of the treasures of psychological knowledge which are to be found in the works of the great synthetic minds, they acquire a yearning to think, not only individually, but so to say, with the species; to assimilate (in what one might almost call a philogenetic way) the thought of the race, before starting research in any given field. This will make their research naturally much more difficult. It will damp their ardors somewhat. But it will cure them of the absurd illusion of so many who attempt a voyage in order to discover Brighton.

Briefly, then, I propose to control modern psychological research with tradition (taken in the sense stated above); and at the same time, I want to control tradition with experiment. I want to retain the old which is true and integrate

the new in this old. For science is old and new; static and dynamic. Rooted in the past, she advances groping towards the future. It is necessary, then, in books and in articles, to state clearly what has been done before and what has been added. It will take away some of the glamour of research. All the better. It will leave the genuine research worker free to continue his work, undisturbed by the cries of triumph from men who are often rediscovering the very, very old.

However, it is not sufficient to control tradition with experiment and experiment with tradition. It will be necessary (if we do not want a syncretic hodge-podge) to control both tradition and experiment in the light of those eternal principles which are the inheritance of mankind and the basic organizing factors of all knowledge. There are certain very general but most fundamental psychological laws, based not on mysticism or myths, as Mr. Thorndike suggests, but on hard fact and incontrovertible evidence, which in practice have always been held by all men, and denied only speculatively by a few. The first of these laws is that man is a responsible being. It is founded on the universal existence of law in all times and climates. The other is the persuasion that the specifically human activity is not that of instinct and of sense, but that of intelligence, such as can be seen in the history of religion, morality, art, and science. A simple application of the principle of probabilities would make of these two principles, the basic assimilation and coordination for all the psychological materials, which is being given us by the traditional and the experimental approach to any educational problem.

It would seem, then, that such a method of study and of writing psychological books, could help somewhat to preserve the same psychology and philosophy of our Catholic youth. Consequently, such books and such articles and such classes ought to be made available for all those who desire them. For if in all psychological matters pertaining to education, our young students could only have the great per-

spectives of the past explained to them in accurate, modern, and interesting languages; if they could see that the past is not studied for the sake of the past but for the sake of the present, in order to integrate the truth of the new with the unchanging elements of the old; they would not be swept so easily off their feet by absurd modern theories and false criteria of truth. They would have a consciousness of the power and richness of their own tradition; of the true meaning of research; of the real nature of progress; of the social (not merely individual) function of science; they would understand that no individual can build up a sort of ready-made science at short notice, but at the most contribute this obolus and go his own way in peace; they would see for themselves (not merely hear about it) that the whole present leans heavily on the past just as the past expects something from the present, to which it has given so much that is true and precious.

Such a traditional approach may not be so necessary in other fields, where modern methods have really, so to say, given to that science its substantial being; for example, chemistry or physics. But in the field of educational psychology, where human observation is so old (for after all, man has always studied himself intensely) it is absolutely necessary not to disconnect ourselves from the past, if we do not want our young men to become the worshippers of vain abstract idols, such as evolutionism, behaviorism, or materialism.

This is indeed a matter of the greatest importance, because so much in life depends on the sort of notion one holds about human nature. Without a right conception of man, education, law, sociology, and religion are severely undermined. You cannot make a Christian out of a machine or an anthropoid ape.

I repeat then that what we need is a real psychology of education; that is, an integrated psychology, traditional and experimental, old and modern, static and dynamic at the

same time. And I call such a psychology, real, because free from all prejudice it stands unbiased, not only before the present, not only before the animal functions of man, but before the complete historical and psychological reality of human nature.

## COLLEGE ADMINISTRATION PROBLEMS

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MOTHER GRACE C. DAMMANN, R.S.C.J., MANHATTANVILLE  
COLLEGE OF THE SACRED HEART, NEW YORK, N. Y.

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There is no small measure of encouragement in the nature of the subject appointed for this period by the Program Committee. As administrators, you have all felt so strongly the pressure of problems upon you that you will be good enough to have an indulgent attitude towards one who feels the overwhelming pressure upon her of addressing those who are far better able than she to give the solutions to the problems of which she is supposed to speak! With this understanding, an attempt shall be made to present to you a few of the problems which confront college administrators. The ensuing discussion will provide suggestions helpful towards a solution of some of the more pressing administrative difficulties.

The first and basic problem which, as the French say, jumps to our eyes, is that of support—moral and financial. The great partial solution of it which the Church in this country has offered is, when it is understood, a marvel to other educators who are faced with the same difficulties. We are sometimes inclined to envy them their large endowments, memorial buildings, growing campuses—but we can find them looking with a wistful envy at our endowment of lives. Father Edward V. Stanford, O.S.A., President of Villanova and inspiring leader of our budding Eastern Regional Unit of the N. C. E. A., in a radio address delivered in Philadelphia in February of this year, brought out very definitely the characteristics of this great means by which the Church is helped to reach her goal in education. He will, I hope, allow me to quote: "It is worthy of note that at a time when nearly all colleges have suffered diminution of their endowment funds in regard to both principal and income, our Catholic colleges have held an enviable

position in reference to their living endowment funds. Not only has the 'income' from these 'living endowment funds' been in no way diminished, but in many cases it has actually been increased by calling additional priests, Brothers, and Sisters to the faculty. Not only has the principal of these living endowment funds been unaffected by the shrinkage in the value of mortgage-bonds and other securities, but the value of this principal has been sharply increased. Thus when the prevailing interest rates on invested funds have dropped from 5 to 3 per cent, this has, in effect, caused the principal of the living endowment funds of Catholic colleges to almost double in value. In the present crisis, the 'living endowments' of Catholic colleges have proved to be more real than the endowments in invested funds possessed by many colleges. The secret of the remarkable stability of Catholic educational institutions in times of financial stress is found in their 'living endowment' a phrase which stands for great devotion and personal sacrifice to the cause of Christian education on the part of thousands of men and women who have consecrated themselves without thought of salary to the work of the religious teaching orders of the Church." This exposition of the value of the endowment of lives could not be improved upon, and we all owe Father Stanford a debt of gratitude for this expression of it.

By far the greater part of the problem of financial support for our colleges has been solved in this way of consecration and sacrifice. There still, however, remains a need for buildings, upkeep, equipment, endowment for the salaries of secular professors, a need for a much stronger moral support from the Catholic body, and an understanding of the character of Catholic collegiate education which will lead our Catholics of means to put into our hands all that is necessary to carry on the work as it should be carried on. This will only be arrived at when we have given them that which enables them to appreciate Catholic cul-



ture at its proper worth. When we have educated them to realize this, and not before, will they give as non-Catholics give to their institutions. And for the time that must intervene before the happy solution of this basic problem is reached, I think we can say that Catholic educators have learned to live at home and at peace with this particular problem and to trust to God to provide all that is absolutely required for His work. We should not feel quite natural—and certainly not supernatural—without its pressure upon us. It forms a part of all the other problems to be considered; but we may safely leave it to God's Providence, and be sure that it will be automatically solved when we have solved the primary problem in the spirit of—"seek ye first the Kingdom of God and His glory and all things else will be added unto you."

It is our great security as educators that we have the tradition of the Church, the teaching of our great Saints and Doctors, the guidance of the Holy See to depend upon. In our contact with secular educators—especially in recent years—we have all sensed the somewhat wistful air with which many of them envy us this sense of direction, this realization of the *terminus a quo*, the *terminus ad quem*, which is ours by the grace of God. There can be no problem for us, as there is for them, regarding our objective; the roots and fruitage of our education are in eternity, and our only problems arise from the choice and the application of means to our end.

The report of the Committee on Educational Policy and Program made at the Thirty-second Annual Meeting of our Association presented in a masterly way the objectives of the American Catholic Liberal Arts College. All our problems group themselves about the central aim of reaching the objectives which Father William J. McGucken's Committee so well summarized for us. May I recall them to your memory?

- (1) To develop cultivated Catholic men and women.
- (2) Not merely to afford religious instruction, but to

present Catholicism as a culture and as a supernatural mode of life.

- (3) Not merely to give information, but to form cultured Catholic men and women through general education as a basis for specialized training.

Now if we are to present Catholicism as a culture, we must of necessity integrate the various branches of general education into a living whole by a body of truth common to all divisions of study—thus breaking down those artificial walls of separation which have been built up since the Reformation. Catholic culture is not departmentalized. It aims at training the whole man by the wholeness of truth for the whole of life—here and hereafter. This can only be done by religion and philosophy, which brings us to the primary problem which college administrators have to face; namely, the problem of the selection, the organization, and improvement of the faculty, and the selection and improvement of the student body. Our greater or less success in reaching our ideal will be measured by the quality of the faculty, the understanding each one has of these aims, and their impact on the student body. Buildings, equipment, smoothness of organization, recognition by accrediting agencies, freedom from financial anxieties—all are secondary to this, and they will be solved just in proportion as we meet this one squarely, and bend our whole energy to reaching the highest ideal in this regard. We can sacrifice everything else to it—to the advantage of the “everything else”—but we can sacrifice nothing to it, without all else suffering. The choice, the lengthy preparation, the careful development of the religious members of the faculties of our colleges call for long-distance planning, for much sacrifice of time, money, and immediate ends on the part of the higher authorities of our teaching orders. We should be able to leave to them, after the expression of our needs and desires and ideals, the appointments of our staff members in accordance with the standards set up. There remains the question of lay members in the faculties of colleges managed by Religious.

In the recent discussions on this point the need which our colleges have for good lay professors has not been sufficiently brought out. Even were we able to staff our institutions entirely with priests and Religious, it would not be advisable to do so for several reasons. It is a handicap for us in the work of training our students to find that subconsciously they grow to associate spirituality with the Roman collar, the habit and veil. When first our boys and girls are attracted to a deeper spirituality, as happens so often, thank God, they usually begin to think of a religious vocation; later on when they find that they do not have this vocation, the majority of them almost automatically drop to a lower level as regards prayer and sacrifice—and unless they are fortunate enough to have in their own families outstanding examples of lay devotion, they cease to develop their spiritual sense, and content themselves with a mere “save your soul” Catholicity—Sunday Mass, monthly Communion probably—but little or no growth in the spiritual life takes place. If we can provide them with shining examples on our faculties of really spiritual lay men and women, whose Catholicism is integral—a Catholicism which permeates all their actions and all their relationships—we have given them something very precious. One such example can do more for them than much use of the hortatory subjunctive on our part. The lay members of our faculties, when carefully chosen with this in view, are one with us in the most fundamental object of our existence. Then, too, by the thoughtful choice of competent lay members for our faculties we can more easily provide for that variety of University backgrounds which the accrediting agencies look for, and which is from some points of view, desirable in itself.

But more important than all—the need of integrating by religion and philosophy the subjects taught in the entire curriculum makes it imperative that each member of our teaching staff should have at least as much knowledge of

religion and philosophy as we expect, or should expect our students to have when they leave us. How else can we reach the end that we desire? Only thoroughly cultured professors, cultured in the true Catholic sense, integrally Catholic, and with that power of synthesis which makes for the integration of the subject-matter of each course, and for its relation with other branches of knowledge—and with that largeness of view which links up each subject with the fundamentals of philosophy—only such teachers can give our students what we desire for them. To build up a faculty of this type is the *major* problem of the administrators of a Catholic college.

Even granted that we were able to make a selection in accordance with this ideal, the second part of the problem remains—how to keep up the standard, how to improve the faculty which we have—how to prevent the natural slump in effort, the falling into routine which custom brings about in things human! Fortunately, we can attack this second aspect of the faculty problem before arriving at a completely satisfactory solution of the first. Aids to this are faculty meetings well planned and organized with this end in view, rewards for stimulating teaching—such as change of status, increase in salary for the lay members and other forms of recognition of good work. However, it is perhaps best done by indirection—by personal interest on the part of the administration, by establishing the certainty in the minds of our teachers that the chief objective of the administration is not financial—but rather that the College should fulfill its only valid reason for existing—the imparting of a well-rounded complete Catholic culture. Personal and frequent interviews, that spontaneous, natural interchange of ideas and theories in unofficial intercourse in which seeds are sown, mistakes pointed out, means of development suggested—ways of integrating, of broadening interests opened up, the circulation among the faculty, of books which finely express our ideals, and apply to the actual

conditions of today the great principles of Catholic philosophy; all these are means of keeping interests alive, of preventing routine or dullness in teaching—fusing all parts into unity. Occasional lectures in this spirit for the faculty alone also help to prevent dry-rot—to clear the atmosphere when it becomes sultry, and to revivify dying enthusiasms.

Having chosen a faculty whose lay and religious members are bound together by common aims and interests into an organic whole, we must, if possible, provide security of tenure and security for the future—especially for the lay members of the faculty. It is a part of our hundred-fold as Religious, that our future in the temporal order is more secure than we could have dreamed of had we remained in the world, since our religious communit<sup>e</sup>s bind themselves in justice and in charity to care for us when we become disabled or infirm. Nor, of course, does the tenure of our position depend on us, since we are under the guidance of obedience; but for those members of the staff whom we have drawn into our orbit from the outside, it is our duty to provide that peace and freedom from anxiety which is a condition of good work.

The Catholic college is unendowed in most cases, and it becomes a matter of principle and of justice to the cause of education and to the lay members of the faculty to fix the fees and tuition at a figure that is reasonably calculated to take care of our obligations to them. Security of tenure—which has been such a debated question for colleges taught by religious orders—might be attained by setting aside certain professorships, which, it would be understood, would be always filled by laymen, or by assuring a professor, through a contract giving indefinite tenure after three years of satisfactory service, that he would not be turned out as soon as one of the order had been trained for the post. A whole paper might be read on the necessity of a practical retirement system for the lay members of our faculty. The Teachers' Insurance and Annuity Company, endowed by the

Carnegie Foundation, has a very flexible and well-planned system which would be worth our while to investigate when we consider this problem. It is certainly in accordance with the principles of social justice given us by our Holy Father that we should face it and solve it by these same principles. We in our own sphere of education can set no better example to Catholic business men than a fair and well-thought-out procedure in these points of salary, of tenure, of retirement. Moreover, the freedom from care and the loyalty which follows such action make for that complete understanding and sympathy between the lay and religious members of a faculty, which will insure unity of action upon the student-body—so essential for our objectives.

And this brings us to the problem of the selection of that student body. Flat pocketbooks, soft hearts, and short-sighted zeal prevent many times the careful selection of students who will be able to take what it is our aim to give them. In spite of the charm, responsiveness, character, and sturdy Catholicity of our intellectually weaker students—in spite of our fear that they will go to non-Catholic institutions if we drop them—should we college administrators not be fearless and far-sighted enough to realize that the best work we can do for Catholic-college education is to put the seal of its approval only upon those who deserve it? This is a work of more wide-reaching zeal than that of blessing with a degree an agreeable, pious, but unintelligent and uneducated young Catholic man or woman. We must help these as best we can to find the work they can do—the niche they will fit in; but should we lower our standards to meet their capacities?

After selecting a faculty in accordance with our ideals, and students who are worthy of the faculty, it is the problem of the Administration to devise those means—informal, spontaneous, and I might say subtle, which will bring about a friendly, personal contact between faculty and students outside of the classroom. At least 50 per cent of their edu-

cation is gained in this way, and only when we succeed in solving the problem of integrating faculty and student-body, shall we obtain the end that we are working towards. To-day, more than ever before, youth is mistrustful of the older generation, and even our Catholic-college students tend to place themselves "over against" the faculty, on guard as it were, wary, fearful that they may be deprived of some right or privilege—on the look-out for a lack of understanding. It is our problem to dissipate this attitude of mind, and to replace it by a spirit of loyal cooperation and mutual understanding.

And this brings us to the problem of the creation of an atmosphere in which the ideal of a Catholic liberal arts education can develop. For we must remember that Catholic education is not a machine to be taken apart, added to, subtracted from at our whim—but a living organism, developing from seed to fruit—requiring light, air, food, protection from disease, opportunity for unhampered growth—conditions for the full and healthy life of this organic thing entrusted to us. And these it is our problem to provide by our intelligent thought and unremitting labor. We have to devise means of creating an atmosphere in which scholarship, intellectual interests, enthusiasm for the things of the mind are held in good repute; an atmosphere of freedom within the law, bringing about an adult attitude towards law, pleasure, work, opportunity, success, and above all, an atmosphere in which a consistent, deep, steady piety can develop. It is no easy matter to solve this problem in a way that will preserve the initiative and personal responsibility of the students, and the dignity and human character of the liberal arts tradition. The atmosphere which it is our problem as Catholic educators to obtain, must of necessity be the outcome of a Christian, humanistic approach—and not the mechanistic one of most modern "Schools of Education." No "set-up"—formal, artificial, functioning with unerring accuracy—can make for an atmosphere in which true Catho-

lic culture can breathe freely. The very expression "set-up" smacks of test tubes and retorts—systems of pulleys and levers—of an unscientific application of the scientific method to human beings. Should we not, if we wish to save our educational souls, be convinced that Catholic education is of necessity *different*—that it has an inherent right to be different, and that we make a valuable contribution to the Church's life when we insist with ourselves upon this difference?

Recently I heard Etienne Gilson deplore that for the first time in its history, Catholic education had in this country become imitative. Whether this is a true indictment or not, it is our problem to face the accusation and to ask ourselves to what extent have we made the mistake of confounding *imitation*, with learning from the experience of others.

Our chief temptation to imitation lies perhaps in curriculum-making and in the adoption of various techniques without tracing them to their source in a false conception of human nature, in a denial of the power of the human mind to attain truth, in an heretical determinism and in a complete ignorance of supernatural grace and destiny. This is especially true of techniques of guidance, testing, measurements, mental hygiene, interpretation of statistics. It is our problem to evaluate these, to separate the chaff from the wheat, to adopt and adapt what is useful to the attaining of our own end. In other words, we must graft such techniques, when we are sure we need them—on our own stock to be fed by its sap, and not pinch them on to a dead branch like crepe-paper blossoms to form a passing decoration.

There is a masterly chapter in Guardini's *The Church and the Catholic* entitled "The Way to Become Human" which is invaluable for throwing light on this point. It is a strong temptation to quote from it, for he brings out so profoundly this truth—"the transformation of a creature into *man* in the presence of the Absolute is the work of the Church." He shows how the Church accomplishes this by her dogma, her moral and social system, and her liturgy. The circula-



tion of a book such as this among the members of a faculty is very helpful in bringing about that unity of action and aim, which it is the problem of the Administration to attain; and tends to create the atmosphere which we ambition for our institutions—an atmosphere which we hope our students will carry with them into the varied circumstances of their lives.

The very important problem of relating college life to this life outside is also one which must be approached squarely. We ourselves probably have a better perspective on the world outside than they can possibly have. On the other hand, we must remember that theirs are not to be cloistral, set apart, secluded careers, but that they have to go out and contribute in their turn to the solution of the problems which face the modern world. It is the part of the administration of a college to provide them with opportunities, while still in their college life, of facing these problems, of applying to them the principles which, in textbook and lecture and daily intercourse are placed before them by the faculty. They will find, as Father George Bull, S.J., so splendidly developed in his paper, "The Function of a Catholic College," a world whose whole attitude is the antithesis of Catholic culture; and they must be equipped by the very circumstances of their four years of college life to understand this condition, and meet it with comprehension and courage.

Not only have our students to look forward to a contact with the outside world, so different in its ideals from the ideals of Catholic culture; we ourselves have that problem to meet in our contact with various educational associations and accrediting agencies. I think it is safe to say that 75 per cent of those whom we meet will have, in varying degrees, an ignorance of our ideals and achievements—combined in many cases with more or less prejudice. Possibly 15 per cent will meet us with understanding, friendliness, appreciation, and perhaps with a sort of envy; and not more than 10 per cent will face us with bigotry. It is our prob-

lem to enlighten the ignorance, after which the prejudice will gradually melt away—and ignore the bigotry, which will serve perhaps as a “sting of the flesh” to keep us from being too satisfied. Our problem too in this regard is to have courage to be ourselves, courage to seek our own standards, and to meet all inquiry and investigation with perfect frankness and honesty. Nothing is more fatal to the reputation of Catholic scholarship and Catholic honor than a tendency to “window dressing” and camouflage—to which our zeal and desire for the extrinsic recognition which means so much to the outside world may occasionally tempt us, when we cease for the moment to penetrate deeply into our principles. One such lapse, even, brings upon all Catholic education a suspicion and a prejudice which is very hard to overcome.

Then there remains the problem of the relation of the college to its Alumni. There are certain techniques which have been developed by the American Alumni Council, which could be very helpful if adapted to individual needs and circumstances. There is also the problem of the relations of the individual college with other Catholic colleges. At the meeting of the International Federation of Catholic Alumnae in the fall of 1934, Sister Madeleva made a stirring appeal for cooperation, rather than competition between Catholic colleges. The need for such an appeal still exists for—we do compete. This competition is shown by reduplication of efforts, by attempts to divert students from one college to another, by mere imitation, and especially by a form of advertisement and publicity, which implies that such and such an institution has great advantages over others. Should we not make very strong efforts to prevent sentences and phrases from creeping into our advertising or publicity copy which, even by indirection, cast the implication of inferiority on other Catholic institutions? We are perfectly justified, are we not, in calling attention to those good points which we hope and feel our institution possesses? But, at the same time should we not be quite sure

that others are doing just as well in their own lines as we ourselves in ours; and should we not be big enough in the realization of our great end to admit this? The fact that Catholic colleges are organisms springing from the same seed, but developing in different ways—according to the soil, atmosphere, cultivation, and special conditions under which they grow—should make for that variety in unity which is the richness of art and the beauty of the Church's activity. Each college tends to become more individual the more intensive the cultivation given it. It develops because of its own particular conditions a character distinctly its own, filling special needs, making an appeal to special types of students, offering a characteristic service within the great framework of Catholic education. This very variety and naturally developed specialization, when understood, precludes competition as does in a still greater degree the essential unity in aim which binds all Catholic institutions into cooperative Catholic Action.

This attitude of cooperation rather than competition is one which touches a problem of far wider range than competition between Catholic educational institutions. We do not want uniformity. It would be a fatal thing to standardize our colleges into a lifeless, mechanical sameness. But unity of aim and a Christian cooperative spirit in us will develop in our students the same attitude towards the problems of Catholic activities. It will help to destroy that particular danger to which, perhaps, we are rather subject—the danger of interpreting and evaluating the actions of others not in regard to some great and fundamental truth, but rather as to their attitude towards our particular choice of means and policy in defending and spreading that truth. In other words we become party-minded, and subconsciously rank people as “for *us*” and “against *us*”—rather than for and against the truth.

In concluding these remarks on College Administration Problems, could we not sum all our problems into one—the problem of integration. The integration of the curriculum

through a carefully chosen and trained faculty, the integration of the members of that faculty so that each functions as does a cell in an organism for the good of the whole, the integration of faculty and students into a unified college with Catholic culture as its objective, the integration of all activities, social, extra-curricular, scholastic, religious—so that an atmosphere results in which this culture can flourish, finally the integration of the educational efforts of each institution with the great aim set before us by our Holy Father Pius XI in his Encyclical on Catholic Action.

## PROBLEMS OF THE GRADUATE STUDENT

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This paper—Problems of the Graduate Student—may seem like an examination of the higher educational conscience. It will not be amiss, then, if we, representatives of the colleges and universities, ask for light to see and grace for a firm purpose of constructive solution of the problems. Our colleges and universities can boast of splendid registration. How many of these students have come with the definite or indefinite desire to prepare for the university?

### QUALIFICATIONS OF THE GRADUATE STUDENT

First, let us consider the qualifications necessary for a graduate student. No one will deny the need of mental ability, good health, funds, and a sincere desire in an aspirant for higher degrees. But in these later days the sincere desire for high scholarship is vitiated by a half-mad haste to add the magic letters of an A.M. or Ph.D. to one's name. The responsibility for this perversion rests, of course, with the unreasonable educational standard which has been set up in this country of ours.

In order to obtain a variety of opinions, independent of the students in my own college, I have obtained 97 replies from 111 questionnaires. The purpose of the questionnaire was to determine what problems arose from undergraduate preparation for graduate work, either on the part of the individual, himself, or on the part of the institution.

Twenty-four colleges and 38 universities of which *only 9 are Catholic colleges and 6 Catholic universities* are here represented in the report. The 38 universities are as widely separated as Leland Stanford and Harvard, University of Chile, South America, Rome, Italy, and Heidelberg, Ger-

many; however, I must add that our local universities, Catholic and non-sectarian, are most largely represented.

In the good word said for respective Alma Maters (the colleges) may be noted the following points:

Excellent preparation in large western non-sectarian undergraduate division of the University.

Catholic college—excellent preparation for library course.

Three lady lawyers report the Catholic-college course satisfactory in the preparation for law school. One of these blames herself for not taking more work in constitutional history and economics.

Undergraduate work in the Catholic college amply prepared for Master's in English.

Foreign preparation in German Gymnasium most adequate and thorough for graduate work.

The finest tribute to a western Catholic woman's college in the report is this: "The college had taught me to take things as a challenge and to go to the root of things—it encouraged *original thinking*, clarity of vision, and gave me a solid background in Catholicism—needed now in my work in sociology."

On the other hand, some of the adverse opinions are enlightening and stimulating:

At least twelve men and women declare that they received inadequate preparation in languages.

Others note a woeful lack of training in research.

Several considered that they had had inadequate vocational guidance.

There is a complaint echoed by a few that the Catholic college tends to shelter the student too much. There is not much training in responsibility.

Inadequacy in departments, courses, unscholarly instruction and poor teachers—especially in mathematics have been scored.

Faulty speech preparation is a general criticism of the lower schools and of the colleges.

A lack of training in independent thinking (for the Catholic college) is noted.

Little or no training in reading and studying intensively is remarked of the non-sectarian college.

A lack of library facilities and of the use of library is a serious shortcoming.

Now, any administrator working with undergraduates will realize at once that many of the difficulties here mentioned were created by the individual himself. If, as an undergraduate, he shirked German, Greek, and mathematics, he himself is to blame. There are cases when no amount of guidance will induce a young person to take a subject in which he has no interest.

College officers are familiar with the inferior student who receives a degree by a small, if not the smallest margin of academic grades and who, having funds and leisure, pursues graduate study in order to mark time. That student does more harm to the academic reputation of his Alma Mater than can be counteracted by three able students.

Only highly selective admissions to college will eliminate the problem of the low-grade student. Not only will low-grade scholarship be obviated, but other evils, the discussion of which is not within the scope of this paper.

But if the practice of high selective admissions is a feature of college administration, there need be no fear of any student bringing academic disgrace on it. This is particularly true if those entering college are specially gifted or able in several subjects. There is small likelihood of their pursuing graduate work in one of their weak subjects since they will be firmly fixed in several.

#### CURRICULUM DIFFICULTIES

By this time the question has arisen in many minds—"Is the *chief* purpose of the liberal arts college the preparation of students for the university? I answer that it is not—its *chief* purpose, but any institution disregarding this point entirely will soon suffer at the hands of the standard-

izing agencies, if not from criticism from the universities to which a certain per cent of their graduates will always go, from the public and from their own students.

Hence there are bound to be curriculum difficulties. How much Latin, Greek, mathematics, science, modern language will we require? What a short-sighted policy brought about the abolition of German in the preparatory schools at the time of the first world war? Research scholars have paid dearly for that lack ever since.

How are these subjects to be fitted into a program heavy with major and minor requirements—and to add (in the curriculum of the Catholic colleges), religion and philosophy. And in passing I might remark that there is a deplorable lack of sufficient courses in these last two subjects—*without which the Catholic college has no reason for being*. There are in the Catholic colleges today, many students eager to major in religion and philosophy. Unfortunately our colleges have become so utilitarian, or so coerced by state educational departments, that funds and faculty for the building up of these two departments are minus quantities.

The more conservative and scholarly educators have come to deplore the curriculum changes adopted in the last 12 or 15 years. Who of us does not feel the power of a diploma well earned by the conquest of several years of Latin, German, French, mathematics, and science? As you are well aware, the modern boy, or the modern girl (for that matter) in some cases, can receive an A.B. without the knowledge of one word of Latin or of anything in mathematics beyond plane geometry.

It is amusing at times to see a program made out something like this: Classics in translation, modern literature and modern drama, tap dancing, singing, and horticulture or something equally light and diverting. Unless class schedules are carefully checked, the non-academic-minded student will take the line of least resistance. Woe to him



or to the college if he seeks admission to a university of good standing.

Great difficulties are frequently encountered in the working out of the major subjects for advanced or university preparation. Not so long ago I heard the Dean of a renowned graduate school of English deploring the fact that students applied for entrance to his department whose program showed scarcely any other subject but English. This Dean feels that such applicants must be rejected on the basis that their background is lacking. This should have been classical studies in the original Latin and Greek and a thorough knowledge of German and of French. He particularly deplored the inadequacy in the knowledge of German which as a tool for research is wanting.

Several answers to my questionnaire note the lack of fundamental courses in more modern chemistry—which lack necessitated their stopping to repair the deficiency.

This waste of precious time might be forestalled if the departmental or class adviser lived up to his rôle. Since registration in our Catholic colleges is rapidly increasing, the responsibility of the adviser should be taken seriously.

Far-sighted educators are agreed that we must offer special opportunities in the way of courses and guidance to the outstanding student. It is the bright, energetic, scholarly boy or girl who will be the leader tomorrow. Additional reading courses, library privileges, encouragement of scientific research afforded these academic-minded young people will reap constructive and beneficial results within a period of 5 to 20 years. A reflection of their achievement in the world of letters or science will be cast upon the colleges which fostered this mode of expression; but what is far more important, society will gain more constructively minded members.

To the outstanding student the class adviser or the departmental adviser is an absolute necessity. An aspirant to high scholarship should be watched from the day he enters college. His program should be carefully scrutinized and

his university requirements and tools of research secured to him—in time.

Correspondence should be opened between class or departmental adviser with the Dean of the Graduate school to which the advisee intends to go. If a proper understanding for the young scholar and for his work is thus secured early in his college course, months and perhaps years of work may be saved him later.

In short, if the college faculty is comprised of *scholars* with vision, teaching ability and, of course, positive personality, men and women who are willing to assume the duties of departmental advisers, conditions for the young candidate for the university will be quite ideal.

Again there are a few suggestions from former graduate students helpful in the necessary preparation in the college. The equipment of the graduate student should include:

Knowledge of stenography and typewriting;

Intelligent note taking and use of a card index;

Courses in bibliography and methods of research (to learn tools and technique of research);

Rapid and comprehensive selective reading;

The building up Departments of Science and also of Sociology, by the way, still rather weak in our Catholic colleges;

Independent research projects;

For English scholars it is almost imperative to have detailed information about the Bible and the Catholic Church; and

For librarians greater experience in practical library work before entering the University should be offered.

In addition, the college can secure a better preparation for university work by requiring research papers of some five thousand words in major fields during junior year, or by several research projects for which reading time in the library or working time in the laboratory may be substituted occasionally for classroom procedure.

Second, by comprehensive examinations towards the end of senior year in all majors.

Third, by granting departmental honors, first on the basis of a weighted class average of over 80 per cent or more an outstanding achievement in the major field, several examinations including an oral examination and a paper based on creative or research work.

Fourth, by a public honors day at which the honor students are acknowledged before the whole student body and assembled faculty and guests.

Fifth, by giving publicity to the distinguished students.

#### UNIVERSITY REQUIREMENTS

After a bright and eager young person leaves Alma Mater, having had for four years a sheltered and joyous life, he seeks preparation for or the perfection of a professional career. At first, he is inclined to ask himself, "What does a higher degree mean in dollars and cents, in scholarship, in time, in prestige, or in future financial or professional return?"

Unfortunately he is quite frequently compelled to choose the graduate school which is cheap, which offers extension or night courses or which does not require a residence of a year or more. This results in the loss of scholarship and of professional efficiency or prestige.

On the other hand, what does the recognized university of good standing expect of the graduate student's personal equipment? In the answer may be included the ability to work independently and to study with concentration, familiarity with the tools of research in the use of languages—especially French and German, in those tools I have specifically mentioned before, and the ability to write clearly and correctly. It expects, above all, a thorough and well-grounded fundamental knowledge of the main field in which he is to work or of related minor fields, and what it hopes for ardently, an ability to think independently.

For higher degrees, specifically for the doctorate, the average university requires from eight to ten courses over and above those offered for the master's degree. Sometimes it demands that part of these courses be taken in related fields; one or two years of residence, a time limit for completing this work, sometimes four years, and again six years; independent research resulting in a dissertation which is a contribution to knowledge; in some institutions, publication of the dissertation before the candidate receives any guarantee that the degree will be conferred, and last, but not the least of all, an oral examination, which in some universities is a support of the dissertation, but which in others is a grilling ordeal in scholastic philosophy or in the intricacies of Hindoo and Hebrew, of course, if you know enough, or are foolhardy enough to attempt such flights.

This would seem enough, but add the arbitrary exactions and I shall add the *variable* exactions of the Deans of Graduate Schools; also the failure of graduate faculty advisers whose neglect has been catastrophical for the student.

The comments on the universities furnished by my questionnaire are varied:

The high cost, \$12.50 per point, makes the acquisition of a higher degree prohibitive;

University libraries in and around New York City show a great insufficiency in old manuscripts;

Dissertations are mechanically assigned from lists and have little relation with human interests;

Titles of dissertations or research projects border on absurdity; I shall refrain from giving examples;

Graduate work is mere collecting of facts;

New type of discussion procedure consumes valuable teaching time in useless and wandering discussions monopolized by inexperienced students.

Faculty advisers are never found when needed, seriously failing in devoting time to the matter of dissertations.

In one case this led to the abandonment of a degree after all courses had been completed. Ten years later the same

student returned to the same university and took again the required courses. She finally succeeded in getting the attention of the chairman of the department for the approval of her dissertation topic during a five-minute walk between classrooms. After finally securing the degree of A.M., armed with it she sought admission to an adjacent graduate school, only to be told that the degree of the institution proper was not recognized in that school of education.

With an impolite ejaculation and shaking off the dust of that campus, she went to one higher up in the city, there to meet with every courtesy. At the beginning of each semester, the faculty adviser meets his students. Relations are made convenient and pleasant.

One general comment based on the fact that graduate students are following courses not in the fields for which they have prepared in the colleges, but in new subjects, leads one educator to remark that both colleges and universities must provide more extensive courses and opportunities for students in any and in every field.

#### WHAT KIND OF UNIVERSITY SHOULD OUR YOUNG CATHOLIC STUDENT ATTEND?

Alas and alack—who should go to Princeton—and lose his faith!

On the other hand, who should go to Princeton—and through a research project on the Holy Sacrifice of the Mass, become a Catholic, return home to convert his father, a well-known English professor, but recently deceased!

Father Paul Blakely, S.J., in *America* for February 22 of this year, quotes Pius XI's Encyclical on Education in an article entitled "The College Fit for Catholics." It is the wish of our Holy Father that Catholics attend Catholic schools and the higher institutions under the maternal supervision of the Church.

And since the challenge of Charles Lynch's article, "Why Do They Go to Princeton" (*America* for January 16, 1936), has been taken up by Dr. Hugh Taylor and answered in an

article, "Who Should Go to Princeton," in the *Commonweal* of February 14 last, comment has been heated and controversial.

What would you say, august representatives of our Catholic halls of learning, were I to add the query, "Why shouldn't they?" and rehearse all the comment? Enough has been said, and expressed very aptly by our friends, the Jesuits, and by their learned Catholic opponents in secular universities.

Perhaps you may be interested in part of the comment offered by graduate students who have done their work in the secular universities. Here follow several variations of the same theme:

Although there is a lack of understanding of the Catholic point of view, statements are made in class often irritating to Catholics but which are usually provoked by the students.

I mentioned before that the Catholic chaplain of a large university adequately solved all the philosophical difficulties which arose—that chaplain was no other than the famous Father T. Lawrason Riggs!

In the case of a young woman working for a master's degree in sociology at a distinctly Protestant institution, a priest professor of psychology, resident in the same city, helped her so much that she felt that she came out better in the end, for as she adds: "I am familiar with the mechanisms of both sides of the fence. This understanding has secured me a place on committees on which no Catholic was ever before asked to serve; thus it gives me a chance to exude my own philosophy."

In another case (a western university): "In advanced schools of education, the philosophy of Dewey has permeated the whole fabric and much of this philosophy is antagonistic to the Church." This same young man was called a fool for his religion before the class by atheistic professors.

In an eastern university, known for its antagonism to the Church, professor and class alike shared the thought that in modern Catholic education, all learning was built

around proving the Catholic faith. They claim that we learn nothing that cannot be tied up with religion.

From another point of view comes the statement of a young Catholic professor that lack of finances or of security for the future is the real problem facing graduates of our Catholic colleges. He adds that the lay man or the lay woman who devotes time to research in too few cases has any guarantee that the time and energy spent in these directions will be recognized and appreciated within Catholic circles. Thirteen lay professors who kindly answered the questionnaire for this study claim that their chief difficulty in pursuing graduate work is the lack of funds.

I would like to ask, why do not the Catholic universities in this country, in Europe, or in South America offer more scholarships to our Catholic colleges, or what is perhaps better in some respects, teaching fellowships? Or perhaps I should ask, why is not the idea given more publicity in financial circles? Then perhaps our Catholic millionaires would think twice before sending their sons to Princeton.

Recently a president of a Catholic university bemoaned the difficulty of building up a suitable faculty for his graduate school on doctors with distinctly Catholic backgrounds in their undergraduate education.

From remarks made now and again by Catholic college and university lay professors, I think that I have an answer for him. The refrain of their lament is this: What opportunity of financial security, tenure, or of pension has the lay professor in a college conducted by a large religious order when dismissal or forced resignation is firmly but finally graced with the remark: "A nun (or a priest) is to take your place!"

Many have written on this subject, but until the administrators of Catholic colleges and universities realize the seriousness and the injustice of insecurity, the utter hopelessness which weighs down some of the finest men and women on their faculties, the same painful relations will

exist, and our splendid young scholars will shirk the field of Catholic higher education.

Speaking of Religious who must secure graduate degrees; 17 nuns and priests out of a total of 25 declared in their answers to the questionnaire that their work suffered from lack of time.

Now, four different aspects of injustice are involved by allowing a Religious insufficient time for graduate study.

(1) The effect on scholarship is ruinous. No scholarship results, as a matter of fact. This is particularly true of a nun or of a priest who must teach or follow all his religious exercises during the period of study.

(2) The effect on health is disastrous. Many Religious become advanced neurotics, even losing their sanity.

(3) Injustice is done to a class if the Religious cannot prepare his class work. This is a particular injustice if the class is paying tuition.

(4) The effect on religious life is bad, if not disastrous; a subject should not be sent to the university unless he can be allowed the whole time to study. He should not be allowed to go out to study even to a Catholic university, unless he is a solidly sensible and regular Religious.

I shall end this study with two questions: "What type of student is welcomed by the university?"

The student who will add a glory to the name of the university by his achievement during his course or as an Alumni.

Secondly, sons or daughters of famous folk. A question, by the way, recently asked by a representative of a famous standardizing agency was: "How many of your graduates are in Who's Who?"

What does the university do for its students by way of social, scholarly, or leisured interchange of ideas?

The criticism which likened one university to a *factory* is a terrible one, I think. But so impersonal, so cold, and overbearing is the general attitude on the part of its officers, that this criticism is, in a great measure, true.



This criticism, I feel, cannot be made of the several Catholic universities known to me in this country and which are represented in the comments listed in this paper; it is certainly not true of the great English universities where the charming contacts with great intellectual personalities is made possible by leisured interviews in attractive surroundings and beautiful gardens.

This intellectual stimulation prevents a graduate student from becoming a mole and a bookworm. It keeps him in touch with the vital forces of the present day.

Let us, then, not lose the spirit of fine culture, the delightful intellectual life which characterized the universities of the days gone by in our eagerness to adapt our curriculum to a pagan world. If we must meet the demands of a growing materialism, let us go forth, not arrayed like the enemy, but wearing the armor of justice and the breastplate of truth.

## THE FUNCTIONS OF A COLLEGE FACULTY

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DR. GEORGE F. DONOVAN, PRESIDENT, WEBSTER COLLEGE,  
WEBSTER GROVES, MO.

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In the presentation of this subject involving a discussion of the position of the college faculty, there are motives which must be mentioned at the outset. Among our institutions of higher education, and particularly our Catholic colleges, there is a lack of a definite understanding and arrangement of college faculty functions, especially as they are concerned with the administration and legislation. There is no uniformity of staff functions among colleges in a regional area or under a certain denomination, or under tax-supported jurisdiction. Clearness, therefore, prompts the formulation of a statement of collegiate instructional duties. A second reason rests in the rise of a number of problems touching the position of teachers in general and of college faculty members in particular. I refer to the recent display of the teachers' oath, and the subsequent discussion of academic freedom in our educational publications, daily press, and non-professional periodicals. This situation suggests that some attention of necessity be given at this time to the proper distribution of some of the essential functions of a college faculty. This does not mean that such a study would give approbation to the injunction of the National Educational Association to administrators, and teachers in schools to present different points of view on any, and all controversial questions, for that seems to violate in itself some of the rules of academic freedom and creates the tendency to engage in argument for the sake of argument, and to avoid the true purpose and responsibility of the teaching profession.<sup>1</sup> Thirdly, the efforts of non-Catholic accrediting groups as represented in the survey and manual prepared by the Commission on Institutions of Higher Education of

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<sup>1</sup> Knight, E., *Teachers' College Record*, December, 1935, p. 187.

the North Central Association of Colleges and Secondary Schools,<sup>2</sup> and the contributions of Catholic educators as shown in the volumes of Rev. Wilfred Michael Mallon, S.J., Ph.D., devoted to a survey of the Jesuit colleges in Mid-Western States,<sup>3</sup> point to the obligation of preparing a program of college faculty functional relationships.

Among the many offices of the college faculty are three that stand out above the others in importance as well as in their adaptability to clearness of treatment. These three are administrative, legislative, and the responsibility toward public relations. It will be my purpose in this paper to discuss these three functions and some of the problems confronting our Catholic college faculties in the light of these duties.

The attitude of college administrators toward the faculty participation in administrative duties prompts the statement issued about one year ago by W. W. Cook. The declaration is as follows:

"It is and always has been the view of the American Association of University Professors that the carrying on of our institutions of higher learning, is a cooperative enterprise in which the administrative officials on the one hand and the members of the faculties on the other are partners. . . . What I wish to emphasize is that our Association believes that although these possibilities of friction exist and will continue so long as human nature is what it is, it will be possible to reduce friction to a minimum if each partner keeps in mind so far as possible the point of view of the other and the fact that we both have our eyes fixed upon the same ultimate goal, even though at times we may differ as to the best methods of attaining that goal." <sup>4</sup>

This quotation shows that faculty members are more than anxious to assume not only the honor but the responsibility

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<sup>2</sup> *Manual—North Central Association of Colleges and Secondary Schools Commission on Institutions of Higher Education*, April 19, 1934.

<sup>3</sup> Mallon, S.J., W. M., *The Jesuit College*, Vol. II, 1931.

<sup>4</sup> Cook, W. W., *Bulletin of American Association of University Professors*, April, 1935, p. 321.

of cooperation in the administration of college activities. It is a point that must not be overlooked.

In classifying the administrative functions of the college faculty, there has apparently been recognized in our colleges two fields of activity: first, the work of the standing committees, and secondly, the work of departmental heads and members. According to the North Central Association the standing committees of a faculty in an administrative capacity in typical institutions are as follows: (1) The Administrative Council which advises and assists the president in the general administration of the institution. (2) The Committee on Students which assists and advises administrative officers in maintaining desirable disciplinary conditions among students; to consider such administrative matters as admission of students, adjustment of curricular requirements, fulfillment of graduate requirements; delinquency in class work; and the awarding of scholarships. (3) A third type of committee is the Library Committee which advises the librarian upon the continuous improvement of the library.<sup>5</sup>

The realization of greater faculty participation in the work of college committees is obvious in a recent article by Charles B. Murphy on "Faculty Pioneering," a description of the activities of a committee on the state of Purdue University during the last two years. In June, 1933, President Elliott, of the University, appointed a committee of the younger members of the faculty with unlimited authority to examine the plans and policies of the University in its internal situation. The results of the work of this committee have been many. Strikingly does the observer point to the growth of more tolerant and sympathetic understanding among faculty members toward administrative officers. A second achievement centers in a broader understanding of interdepartmental relations.<sup>6</sup> In this same recognition of

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<sup>5</sup> *Manual—North Central Association*, VII, 9.

<sup>6</sup> Murphy, C. B., *Journal of Higher Education*, February, 1936, pp. 58-62.

faculty participation and committee activity it is of more than passing interest to refer to a summary of the practices which operate in the control of college courses and curriculums. One plan gives to each college, authority to make whatever changes seem proper reporting such proposals to the college or university editor for insertion in the official bulletin. Another plan consists of the creation of an administrative office through which all proposals must be submitted. The third, and last practice is applied in the establishment of a standing committee of the faculty to examine all proposals for the introduction of new courses and curriculums or for the modification of the existing program.<sup>7</sup>

Among Catholic institutions of higher education, the committee organization at Marquette University is distinctly favorable to effective administration delegating to the faculty both responsibility and authority and relieving the dean of the college of the functions which do not come within his province. The committee duties, committee members, and committee chairmanship indicate a keen appreciation of the value of faculty participation in college administration. It is an administrative organization that may be well studied and imitated among other Catholic colleges.<sup>8</sup> I would not recommend its adoption, however, in the smaller institutions.

In addition to the administrative work of the standing committee, there are the departmental functions of the college faculty. Although, for some time departmental organization has been a part of the philosophy as well as of the practical operation of college administration, in the last few years, however, there has been a tendency in the direction of divisional organization. Among the duties of departmental officers are those which were recently adopted at Webster College. The functions were classified as follows: *Departmental Heads*: (1) To hold departmental meetings.

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<sup>7</sup> Eckelberry, G. W., *Journal of Higher Education*, March, 1936, p. 142.

<sup>8</sup> Mallon, S.J., W. M., *Op. Cit.*, p. 592.

(2) To direct students in the work of their major subject. (3) To make annual reports covering special items such as: changes in personnel, courses given, changes in curriculum, and recommendation for future policy. (4) To distribute the teaching load of instructors in the department. (5) To have advisory power as stated in the following functions:

(a) The recommendation of courses, nomenclature, content, prerequisites, and credit to be allowed, subject to the approval of the dean of studies; (b) the recommendation of the work offered and required by the department for a major or field of concentration, subject to the approval of the dean of studies; (c) recommendations for the appointment of additional instructors in the department; (d) recommendations for the promotion and demotion of instructional officers in the department; and (e) joint direction of the department with the dean of studies.

In our Catholic institutions departmental organization has not been fully recognized as an effective means of administration. The advice of departmental heads and members is sometimes sought and sometimes avoided. Departmental meetings in many Catholic institutions are never held. In the case of smaller institutions departmental organization is not always recommended because of the one or two or three members that form the membership of the department. Meetings are often held informally or irregularly or not at all. A definite contribution to departmental organization in our Catholic colleges will lead to a more decided and effective interpretation of administration problem. It would assist officers or administration in meeting not only immediate, but also permanent problems of policy.

It is interesting to note here some of the advantages of departmental meetings, especially in our Catholic colleges. Among the results of a study made on this matter were departmental cooperation, improvement in teaching, coordination between the department and the general pur-

pose of the institution, better understanding of details, a more effective organization of classes, and the development of a better spirit among faculty members. Some faculty members indicated that no advantage was recognized. In fact, one faculty member pointed to the departmental meeting as a form of regimentation.<sup>9</sup>

In addition to the administrative duties of the college faculty there is the legislative function which has long been recognized but has been used very little in non-Catholic as well as in Catholic institutions. A cursory examination of the legislative work of the college faculty reveals that there are at least three fields of activity of a legislative nature involving the college educational staff; namely, the committee, the faculty meeting, and the educational conference.

In emphasizing the first of these legislative functions, the faculty committee, I desire to call your attention to a comment made by Lindsey Blayney, Dean of Carleton College. On the subject of faculty committees he said:

"The writer at least is of the opinion that no faculty could enjoy much respect or consideration from college deans or executives, (and, indeed, have very little for themselves) if they knew little more about running of the 'business' than they gather at perfunctory faculty meetings and then serve the rest of the time as the shop girls and clerks of education, dispensing at the various departmental counters their educational wares, while policies and decisions are being formulated behind the closed 'office' doors of the administrative staff.

"But it may be asked: What danger is there of such a state of affairs arising on a college campus? I answer that echoes of tendencies of this kind have been discernible in several quarters of the American educational world. The loudest reverberation several years ago was the preinaugural announcement of the president of a well-known college, who had previously occupied an important post in the industrial world. He was quoted as proclaiming that he proposed to do

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<sup>9</sup> Mallon, S.J., *op. cit.*, p. 572.

away with all faculty committees in order that the members of the faculty devote themselves to teaching. . ." <sup>10</sup>

During the last two years the committee has been developed at Webster College through a fairly systematic program of faculty legislative work especially in the form of appointed faculty groups. At a regular faculty meeting, the faculty voted to consider a college problem. The chairman and members of the committee were appointed by the president. Guided by instructions given at the faculty meeting and through consultation with the president of the institution the committee inaugurated a calendar of work, including correspondence with other institutions and educators, interviews with local educators and other faculty members of the college, and hearings to which were invited educators and others who were interested in the subject of investigation or discussion assigned to the committee. In fact, the committee went through not only the form but also the actual work comparable to that of a Congressional Committee. After all these preliminary steps, which, in a sense, represented the real achievement of the committee, the committee report in mimeographed form was presented by the chairman of the committee at the next regular faculty meeting and either adopted, rejected, tabled, or continued to a later meeting by a majority vote. The committee was permitted to present majority and minority reports if committee or faculty members so requested. In addition, individual members of the committee were invited to present their views, even though they were in opposition to the report of the committee. After the acceptance or the rejection of the committee report, the work of that particular committee was completed. Some of the topics assigned to faculty legislative committees at Webster College in the last two years have been student participation

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<sup>10</sup> Blayney, L., *Bull. of Am. Ass'n of Univ. Prof.*, December, 1935, pp. 603-4.



in extra-curricular activities, sub-freshmen subjects, comprehensive examinations, departmental meetings, faculty membership in learned societies, comparative study of the occupational status of Webster College graduates from 1921-1926 and from 1931-1936, faculty educational bulletin, student grades, procedure in the election of students to membership in the Kappa Gamma Pi, discussion of the duties of officers and faculty, relations between the faculty and the parent, and general eligibility rules governing the competition for prizes. The value of the work done by such faculty legislative committees cannot be measured in mathematical terms. It does provide educational and professional experience to the faculty and to the administration. It stimulates further research and contact on the part of the committee membership as well as of the faculty members; it develops a fine spirit of faculty and administrative cooperation; and it gives the institution an active, intelligent group of faculty leaders as well as an understanding group of faculty members.

A second field of faculty legislative power centers in the faculty meeting. Faculty meetings according to the best educational authorities should take place at least at four regular designated times a year, although in some institutions the monthly type of meeting is more common. It is recommended that a faculty meeting last no longer than one hour and a half. The meeting should avoid routine duties as far as possible. In so many of our institutions the faculty meeting forms itself into a period of administrative announcements with little or no discussion from faculty members. I would suggest here that more and more study be made on faculty participation in the program of faculty meetings. Consideration should also be given to the distribution of activities in the meetings. Among well-managed faculties the following distribution of activities would seem to represent superior practice: Routine administration, including such matters as students admission, the granting or withholding of credits and marks, graduation,

reports of administrative committees given for information of action—10 per cent; student discipline including regulation of social activities, athletics, and such offenses as cheating in work—5 per cent; legislation regarding educational policies, such as the adoption of curriculums, or requirements for entrance or graduation, the development of plans for the study of educational problems basic to legislation, reports of such studies, and the consideration of broader educational issues—75 per cent; and faculty welfare, covering such matters as salaries, insurance, retirement, housing, recreation, and community life—10 per cent.<sup>11</sup> The last concerns the great body of Catholic lay men and lay women in our institutions of higher education.

I would like to present some of the topics that were discussed at Webster College faculty meetings in recent years. They represent, in a measure, the wide distribution and variety of fields that may furnish subjects of discussion: Requirements for the Bachelor of Arts degree; thesis credit; college library, athletics, college publications, fine arts; reports of student organizations, such as the student sodality, the student association, and the student mission crusade; scholarships; faculty radio programs; lectures; and reports of delegates to meetings of educational and learned societies, such as the North Central Association of Colleges and Secondary Schools, the National Catholic Educational Association, the American Association of Colleges, and the American Association of Collegiate Registrars.

One of these topics was concerned with a discussion of the requirements for the degree of Bachelor of Arts prompted in a request formulated by the National Catholic Educational Association Committee on Educational Policy and Program. The comments of faculty members indicate not only a great variety of interests but also a desire to cooperate in the discussion of such an important matter. These remarks are most indicative of the state of mind

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<sup>11</sup> *Manual—North Central Association*, VII, 8.

among an intelligent faculty. One faculty member said: "Hats off to those who are making the effort to standardize the basic fundamental courses for the A.B. in a Catholic college! This is a crying necessity." Another comment declared, "My one objection to them (requirements) is the attitude expressed toward modern languages as a 'tool subject.' Such a statement seems to imply that modern language is of use only as an aid in graduate study . . . The educational value of reading foreign languages should not be overlooked." Another statement: "In a Catholic college I would like to see Religion as a leading subject, a course given daily if possible, and more highly accredited, ranking with, say the Modern Languages." Another faculty member declared: "Lectures should supplement a thorough course, or courses in the fundamentals of aesthetics as applied to the fine arts." Another comment included the following remark: "I would not approve of omitting Philosophy in the Sophomore year." Another criticism was revealed in the discussion of the problem in connection with the fine arts and declared it to be "indefinite." Another comment on Philosophy said: "Yes, I agree that this should be a vigorous and intensive course as it is of inestimable value throughout after-life." In an evaluation of Religion, one instructor declared, "My experience indicates that religious courses could more definitely ground the college graduate in the meaning and understanding of Catholicism. Many Catholic-college graduates do not fully comprehend the teachings of their Faith, and are unable to answer searching questions about Catholic doctrine and meaning. And they are expected to answer such questions!"

At one faculty meeting recently faculty members reported attendance at the annual or regional meetings of the following organizations: American Association of University Professors, Association of American Colleges, Audubon Society of Missouri, Missouri Academy of Science, Missouri Association of Teachers of Speech, Meeting of the Department of Modern Languages of the Corporate Col-

leges of St. Louis University, Missouri Association of Music Teachers, Missouri State Teachers Association, and the Catholic Association for International Peace. Such faculty participation arouses a stimulus to improvement and an urge to further action among faculty members. It provides the administration with wide-awake and cooperative faculty members. It provides the administration with a clearing house of information concerning recent educational policies adopted at educational meetings or at other educational institutions. It aids the administrative officers in the formulation of educational policies.

A definite statement treating of the legislative functions of the college faculty through the means of the College faculty meeting is recorded in this fashion:

- (1) To conduct committee work including hearings and presentation of reports at faculty meetings.
- (2) To vote at faculty meetings on:
  - (a) Questions concerning the improvement of faculty educational and professional standards and on other questions that associate the faculty with the policies of the college.
  - (b) The control of policy covering extra-curricular activities. The control of extra-curricular activities, however, shall be administered through the regular offices of the Dean of Studies.
- (3) To be a member of the Executive Committee when problems involving members are discussed.

The faculty meeting, therefore, represents a legislative means for the faculty as a group on matters concerning educational policies with a view toward a broad orientation of its members in such matters and to possible legislation designed to improve the local situation.

A third legislative function of the college faculty is the educational conference. Malcolm M. Willey, writing on the "Art of Administration" declared:

"The educational conference also may be utilized to great advantage. Such conferences arranged to consider special problems bring together members of the staff of the institution involved and outsiders whose point of view is highly important. On a somewhat larger scale than is possible within a committee, the educational conference forces consideration of problems that involve organization and the injection of new attitudes on those problems."<sup>12</sup>

The educational conference in Catholic institutions, naturally, draws together other educational groups particularly those members of the religious societies engaged in high-school and in elementary-school work. My concern in this paper, however, is with the college-faculty section. Aside from the social and educational contacts which are always desirable, there are matters of a legislative nature that could be easily presented for adoption or rejection at such conferences as, for instance: Permanent Ways and Means Committee to provide for the educational conference at a meeting six months in advance of the annual conference; freshmen reading problems; and educational and professional qualifications of new religious appointees to permanent college positions. It is also desirable to arrange meetings of teachers in one subject, such as history, English, mathematics, modern languages, classical languages, and sciences, and also meetings of administrative officers such as the presidents, deans of studies, deans of women, and registrars.

At one such conference the Sister delegates were asked to place recommendations for consideration at the next annual conference on cards prepared for that purpose. Among the topics suggested were: Course of study, Method of study, Vocational guidance, Use and abuse of dramatics, Supervision of classes, Library, Sectional meetings for discussion of individual subjects, Art curriculum, Method of

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<sup>12</sup> Willey, M. M., *Journal of Higher Education*, December, 1935, p. 478.

securing cooperation of parents, Retardation, English composition, Training of Sisters in leadership, Training of Sisters for teaching of religion, Classroom management, Adolescent psychology, Mental hygiene, Character building, Educational department to care for educational problems, Mass, Liturgy as a basis of religion courses, Correlation of English and religion, Methods of teaching, Methods of teaching English, Methods of teaching history, Disciplinary methods—a total of 25 subjects, a number most encouraging in view of the fact that no effort had been made to guide the Sisters in selecting any particular subjects and no pressure had been made requiring them to write down recommendations. The number and variety of subjects indicate the large interest of the faculty members and point the way to greater cooperation than ever before with those engaged in the work of administration.

In our Catholic colleges, educational conferences of an effective nature, are still in the process of experimentation. It will serve more and more as a legislative group especially after the legislative functions have been developed in the institutions that will later send representatives to a conference of this kind. With the cooperation of the college administrators and the educational leaders of our various religious societies, much more importance will be attached not only to the conference's ultimate purpose which is the educational unification of its members, but also the practical aims of the annual meeting resulting in immediate adoption of methods and aids to better teaching.

The third function of a college faculty operates in the field of public relations. In the non-Catholic college for a long time, public relations has been a field open not only to the administration, but also to the faculty members. In Catholic colleges, however, and particularly in our women's institutions, public relations is a field that has been almost closed. Only in recent years has the great body of the American people realized that there was such an institution in this country as a Catholic women's college. Failure to

use the platform, the printed word, the radio, attendance and membership in major organizations, contacts with other institutions and civic bodies—all have led to a general misunderstanding of the position occupied in American education by the Catholic women's college. I would strongly urge that serious consideration be given to this problem of lax cooperation in the huge arena of public relations. Lectures given by faculty members, even by Religious, should be encouraged more at least to the point of acquainting the public with an intelligent appreciation of the value of the college to society. In this respect I recommend that faculty members be encouraged more and more to give papers and talks before Alumnae and Alumni groups and other college organizations as well as before other educational, professional, and civic groups. Faculty members should be given more time for research. Time should be arranged for visits to other educational institutions for the purpose of securing scholastic, professional, and technical counsel. Membership and participation in the learned and educational societies should be encouraged. I remember so well the story told one time by the Dean of the Graduate School of Arts and Sciences of the Catholic University when he attended a meeting of a learned society in Cambridge, Mass., and found that outside of himself there were only two other Catholic educators present. In my own experience I recall very vividly a meeting of the Missouri Academy of Science held less than six months ago, when the presidential address was delivered before a representative group of educators among whom were four Catholics, two Religious, and two laymen. These are all opportunities which we should recognize and of which we should avail ourselves. It is regrettable that so few of our officers and faculty members are members of educational and learned societies, even those associations that are Catholic. In this connection I would ask that each department of instruction should have membership in at least one national organization, one regional organization, and one Catholic organization in his or her field. On top of that I would also

recommend that provision be made for such a member's attendance at the annual meeting of the organization. Finally, I strongly appeal to all of you and especially administrators that faculty members be permitted and encouraged to prepare an occasional paper to be presented at the annual meeting of an organization and that such a paper be prepared in the form of a faculty educational bulletin, so that all the other instructors of the particular institution as well as the staff of other Catholic colleges as a whole could see the full import of the contribution.

As we bring this paper to a close it is only fitting that we repeat again the functions which stand out as essential to an effective college faculty. They are: first, administrative, especially through the standing committee and the departmental organization; secondly, legislative committee, the faculty committee, and the educational conference; and thirdly, the duty toward society, especially through lecturing, writing for publications, visits to other institutions, and membership and participation in professional, educational, and learned societies. If such a program of faculty functions could be provided the average Catholic college in this country would be better able to serve its faculty, its administration, its student body, society, and the Catholic Church in a more effective and adequate manner than it has been doing, or has been able to do, since the establishment of Catholic higher education in the United States.

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# SECONDARY-SCHOOL DEPARTMENT

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## PROCEEDINGS

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### FIRST SESSION

TUESDAY, April 14, 1936, 2:30 P. M.

The first session of the Secondary-School Department was called to order by the President of the Department, the Reverend P. A. Roy, S.J., A.M., at 2:30 P. M.

Moved by Brother Benjamin, C.F.X., A.M., seconded by Brother Philip, F.S.C., A.M., that the reading of the minutes of the Department's sessions for the Convention held in Chicago last year be dispensed with, since they are already published in the Proceedings. Motion carried.

The President outlined the work that had been carried on by the Executive Committee of the Department during the past year. He then called upon the Secretary to read the proposed By-Laws that had been drawn up by a sub-committee of the Executive Committee and that had been passed and recommended to the Department by the Executive Committee.

Some discussion followed the reading of the By-Laws as to their immediate adoption. Moved by the Reverend Joseph J. Edwards, C.M., A.M., seconded by Brother Philip, F.S.C., that the proposed By-Laws be adopted. More discussion followed. Finally, the Reverend Leo C. Gainor, O.P., A.M., called for the vote before the house. Motion carried.

Moved by Brother Philip, F.S.C., that the Committee on By-Laws be discharged with a vote of thanks from the Department. Motion carried.

The President then explained the proposal made at the Convention held in Chicago last year by His Excellency, the Most Reverend Francis W. Howard, D.D., that the President of this Department appoint a committee to study

the larger phases of secondary-school problems in education. Father Roy explained further that such a committee, known as *The Department Committee on Policies*, had been at work during the past year. As a consequence of its investigation, the Department Committee on Policies proposed a questionnaire for the consideration of the Department, with the further proposal that the questionnaire be sent to all the larger Catholic high schools of the country, in an attempt to get an expression or a redefinition of the particular aims which the various Catholic high schools propose to accomplish, apart from the general aims which necessarily are common to all Catholic high schools, as outlined in the Encyclical on "The Christian Education of Youth." The President then read the proposed questionnaire.

The discussion that followed revealed the necessity for revision of the questionnaire. Moved by the Reverend John F. Dwyer, S.J., seconded by Brother Benjamin, C.F.X., that the President of the Department be authorized to appoint the Department Committee on Policies to carry out the study on *Aims* that it began during the past year. Motion carried.

The Reverend John F. Dwyer, S.J., A.M., Principal, St. Peter's College High School, Jersey City, N. J., read a paper entitled "An Evaluation of the Catholic High-School Curriculum in the Light of Practical Life Situations." General discussion.

The Reverend Benedict Ehmann, A.B., Ph.B., Professor of Chant, St. Andrew's Preparatory Seminary, Rochester, N. Y., read a paper entitled "A High-School Course in Sacred Music and Music Appreciation."

Because of limited time, the President of the Department suggested that discussion of Father Ehmann's paper be deferred until the next morning.

The President then appointed the following committees:

On Nominations: Brother Philip, F.S.C., A.M., Chairman;

Rev. Julian L. Maline, S.J., Ph.D., Brother Benjamin, C.F.X., A.M.

On Resolutions: Rev. Edmund J. Goebel, Ph.D., Chairman; Brother Eugene A. Paulin, S.M., Ph.D.; Sister M. Josita, B.V.M., A.M.

Adjournment.

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## SECOND SESSION

WEDNESDAY, April 15, 1936, 9:30 A. M.

The President called the second session to order at 9:30, Wednesday morning. The paper that had been read by the Reverend Benedict Ehmann at the close of the preceding session was discussed.

The Reverend William J. McGucken, S.J., A.M., Ph.D., Regent of the School of Education and of the Junior Corporate Colleges, St. Louis University, St. Louis, Mo., read a paper entitled "The Need of Courses in Catholic Philosophy of Education for High-School Teachers." Discussion by members of the Department.

"The Need and Function of Supervision in High Schools" was the subject of a paper read by Brother Cassian Conway, C.S.C., A.M., University of Notre Dame, Notre Dame, Ind. Discussion.

The Reverend William R. Kelly, A.M., LL.D., Superintendent of Schools of the City of New York, speaking as the representative of the diocesan authorities, made an address of welcome to the members of the Department.

Adjournment.

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## THIRD SESSION

WEDNESDAY, April 15, 1936, 2:30 P. M.

The meeting was called to order by the President of the Department at 2:30 P. M. The Reverend Henry C. Graham, O.P., A.M., Vocational Counselor, Fenwick High School, Oak Park, Ill., read a paper entitled "Vocational Guidance

in High School." General discussion by members of the Department.

"Intensive or Extensive Reading in High-School Literature?" was the subject of a paper read by the Reverend Brother Jogues, C.F.X., Professor of English Literature, St. Michael's Diocesan High School, Brooklyn, N. Y. General discussion.

Their Excellencies, the Most Reverend Francis W. Howard, D.D., and the Most Reverend John B. Peterson, D.D., addressed the members of the Department.

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#### FOURTH SESSION

THURSDAY, April 16, 1936, 9:30 A. M.

In the absence of the Reverend P. A. Roy, S.J., President of the Department, the Reverend Leo C. Gainor, O.P., Vice-President, called the meeting to order at 9:30 A. M. The Reverend Brother Julius J. Kreshel, S.M., M.S., Principal, William Cullen McBride High School, St. Louis, Mo., read a paper entitled "Religion Courses for High Schools." General discussion.

The Reverend Joseph McAllister, C.S.C., A.B., M.S., Director of Vocation Work, University of Notre Dame, Notre Dame, Ind., read a paper whose subject was "The Recognition and Preservation of Vocations to the Priesthood and the Religious Life Among High-School Students." Discussion.

The President of the Department opened the business meeting by discussing the question of regional meetings for the Secondary-School Department. Brother William, of the Brothers of the Sacred Heart, moved that the President be empowered to appoint a committee that is to study the feasibility and the advisability of regional meetings for this Department, with the proviso that this committee is to make its report to the Department at the next Annual Convention. Seconded by Father Ryan. Motion carried.

The President then appointed the following committee for this purpose: Brother Eugene A. Paulin, S.M., Chair-

man; Rev. Julian L. Maline, S.J., Ph.D., Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr.

The personnel of The Department Committee on Policies was announced by the President to be as follows: Rev. P. A. Roy, S.J., A.M., Chairman; Rev. Leo C. Gainor, O.P., A.M., Rev. Leo J. Streck, A.B., Brother Eugene A. Paulin, S.M., Ph.D., Brother Philip, F.S.C., A.M., and Brother Agatho, C.S.C., A.M.

The President then called for the report of the Committee on Resolutions. The Committee reported as follows:

#### RESOLUTIONS

The members of the Secondary-School Department wish to express their gratitude to His Eminence, Patrick Cardinal Hayes, for his kind invitation to hold the Thirty-third Annual Meeting of the National Catholic Educational Association in New York; to the Right Reverend Monsignor Michael J. Lavelle, P.A., V.G.; to the Reverend William R. Kelly, Diocesan Superintendent of Schools, New York, for his wholehearted assistance, and to the various Catholic institutions of the City for their gracious hospitality, and particularly to St. Patrick's Cathedral, the center of this inspiring Convention.

WHEREAS, The Department has suffered a severe loss in the untimely death of the Reverend E. Lawrence O'Connell, Pittsburgh, Pa., active for many years in the advancement of Secondary Education, we recommend prayers for the repose of his soul.

WHEREAS, Recognizing the great importance of true Catholic Philosophy of Education, we recommend a widespread introduction of such courses in all schools preparing our teaching personnel.

WHEREAS, The Executive Committee on By-Laws for the Secondary-School Department has rendered signal service to the Department in giving it authoritative regulations for procedure:

*Be it resolved*, That the appreciation and gratitude of the members of the Association be extended to them.

Respectfully submitted,

SISTER M. JOSITA, B.V.M.,  
BROTHER EUGENE A. PAULIN, S.M.,  
REV. EDMUND J. GOEBEL, *Chairman*.

On motion of Brother Julius J. Kreshel, S.M., seconded by Rev. Joseph J. Edwards, C.M., A.M., the report of the Committee on Resolutions was adopted as read.

The President next called for the report of the Committee on Nominations. Brother Benjamin, C.F.X., Acting Chairman of the Committee, read the recommended nominations of the Committee as follows: President, Rev. P. A. Roy, S.J., A.M., New Orleans, La.; Vice-President, Rev. Leo C. Gainor, O.P., A.M., Youngstown, Ohio; Secretary, Brother Agatho, C.S.C., A.M., Notre Dame, Ind.

Members of the General Executive Board: Brother Benjamin, C.F.X., A.M., Louisville, Ky.; Rev. Leo C. Gainor, O.P., A.M., Youngstown, Ohio.

Members of the Department Executive Committee: Very Rev. Msgr. John J. Healy, A.M., Little Rock, Ark.; Rev. H. J. Ahern, C.M., A.M., Chicago, Ill.; Rev. Urban M. Churchill, S.T.L., A.M., Dubuque, Iowa; Brother Edmund, C.F.X., A.M., Baltimore, Md.; Sister Evangela, S.S.N.D., A.M., South St. Louis, Mo.; Sister Mary Claudia Francis, O.M., A.B., Manchester, N. H.; Sister Teresa Gertrude, O.S.B., Ph.D., Elizabeth, N. J.; Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.; Sister M. Josita, B.V.M., A.M., Chicago, Ill.; Rev. Raymond G. Kirsch, A.M., Toledo, Ohio; Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio; Very Rev. J. B. Moriarity, A.B., Ironwood, Mich.; Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., River Forest, Ill.; Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.; Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.; Brother Philip, F.S.C., A.M., Ammendale, Md.; Rev. Joseph P. Ryan, C.M., A.M., Brooklyn, N. Y.; Brother Lawrence Sixtus, F.S.C., A.M., M.S., St. Paul, Minn.; Rev. Leo J. Streck, A.B., Covington, Ky.; Rev. Edward J. Tobin, Ph.D., New Brighton, S. I., N. Y.

The Acting Chairman of the Committee on Nominations, Brother Benjamin, C.F.X., took the chair and called for any further nominations. There being none, it was moved by

the Reverend Joseph J. Edwards, C.M., seconded by Brother Julius J. Kreshel, S.M., that the report be accepted as read, that the nominations be closed, and that the Secretary be instructed to cast a ballot for all the nominees. Motion carried.

Adjournment.

BROTHER AGATHO, C.S.C.,  
*Secretary.*



# BY-LAWS OF THE SECONDARY-SCHOOL DEPARTMENT

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## ARTICLE I

### *Name*

The name of this Organization shall be The Secondary-School Department of the National Catholic Educational Association, hereinafter referred to as The Department.

## ARTICLE II

### *Objectives*

The objectives of this Department shall be to foster the aims of the National Catholic Educational Association, as expressed in its Constitution; to stimulate interest in Catholic Secondary Education; to institute and to prosecute the study of problems of education on the secondary-school level from a Catholic point of view; to provide an open forum for the discussion of problems in education that are of general and timely interest to Catholic teachers in high schools and academies, and by these means to be mutually helpful.

## ARTICLE III

### *Membership and Meetings*

(1) Membership shall be either institutional or individual, as provided for in the regulations of the Association. Dues shall be determined by the regulations of the Association.

(2) The Department shall have its annual meeting at the time and place selected by the Association for the annual convention of the Association.

(3) The President of The Department shall conduct the meetings thereof in accordance with the usual Rules of Parliamentary Procedure.

## ARTICLE IV

*Officers and Their Duties*

(1) The officers of The Department shall be a President, a Vice-President, and a Secretary. All officers shall be elected at the annual meeting of the Association; a majority vote of qualified members of The Department present and voting shall be necessary for an election.

(2) All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected.

(3) The President shall hold office for one year and may be reelected once to succeed himself. He shall be responsible for all the activities of The Department and shall preside at all of its meetings.

(4) The President of The Department shall be *ex-officio* Chairman of any standing committee within The Department.

(5) The Vice-President shall hold office for one year and may be reelected to succeed himself. He shall act as assistant to the President; in the latter's absence, he shall preside at all the meetings, and in the event of a vacancy in the President's office, he shall hold that office until a President is elected.

(6) The Secretary shall hold office for one year and may be reelected to succeed himself. He shall keep the minutes of the annual meetings and of the meetings of the Executive Committee. He shall conduct all necessary correspondence and serve as assistant to the President. He shall keep an accurate list of the paid-up members of The Department, as of the last Convention.

## ARTICLE V

*Members of the General Executive Board and of the Departmental Executive Committee*

(1) The President, the retiring President, and an elected member shall be the official representatives of this Department on the General Executive Board.

(2) There shall be an Executive Committee composed of twenty-five members, as follows: (a) the officers of the Department; (b) the Secondary-School Department members of the General Executive Board elected by The Department; (c) twenty members at large. The third group (c) shall be elected annually by a majority vote of the qualified members of The Department present and voting.

(3) The members of the Executive Committee shall assist the President in planning the activities of The Department, in arranging the annual program, and in making other necessary arrangements.

(4) At the first session of the annual meeting of the annual Convention, the President of The Department shall appoint a Nominating Committee, consisting of a Chairman and two other members. It shall be the duty of this Committee on Nominations to receive from the members of The Department the names of candidates for the annual elections and to report its recommendations to The Department at the final session of The Department.

(5) The termination of secondary-school work on the part of any member of the Executive Committee of The Department shall not prevent that member from retaining membership on the Executive Committee. Said member, however, shall not be identified with any other Department of the Association to the extent of accepting any office in any other Department or of accepting any membership on any committee in any other Department.

(6) On or before November 1, the members of the Executive Committee shall submit to the President of The Department a suggested list of topics for papers that are to be read at the next Convention, and, if possible, the names of qualified writers thereof. The President shall compile these lists and shall send copies to the members of the Executive Committee for their study, so as to expedite the selection of papers at the December meeting. It is recommended that the members of the Executive Committee should at the same time submit a list of subjects for a round-table

discussion at the same meeting, should time permit such discussion after the disposal of the regular business of the meeting.

## ARTICLE VI

### *The Standing Committee on Religion*

(1) There shall be a Standing Committee of four on Religion, whose function it shall be to make complete arrangements for each Convention for one or more papers on Religion, depending upon the type of Convention.

(2) The President of The Department shall appoint an active Chairman and three other members who are to constitute the Standing Committee on Religion. The members thereof shall serve four years. The term of membership shall be so arranged that only one member is to be appointed each year.

(3) One of the main objectives of this Committee shall be an endeavor to promote the better teaching of Religion through encouraging courses in technical training for the teaching of Religion, including courses in Content as well as in Methods.

## ARTICLE VII

### *Papers at the Convention*

(1) The number of papers to be read at the various sessions of The Department shall be governed by the type of convention held and by local conditions.

(2) Those who read papers at any of the sessions of this Department shall be limited strictly to twenty minutes for the delivery thereof, though a longer paper may be prepared for publication in the Proceedings of the Association.

(3) There shall be no formal written discussion of the papers read. After the reading of each paper, thirty minutes shall be allowed for general discussion, at the discretion of the President. The President should provide leaders of the floor discussion.

## ARTICLE VIII

*The Right to Vote*

Payment of the annual fee as of the last Convention entitles the member or institution to vote in this Department. Institutional members are entitled to one vote, the same to be cast by the head of the institution or by some one officially delegated by the head of the institution as representative of the school.

## ARTICLE IX

*Amendments to By-Laws*

Proposed amendments to these By-Laws not inconsistent with the Constitution of the Association must be presented in writing at the first business meeting of The Department at the regular annual convention. The proposed amendment will then be read to the assembly by the President, but it shall not be voted on until the business meeting that takes place at the end of the convention. A majority vote of the members present and qualified to vote shall be necessary for passage of a proposed amendment.

## PAPERS

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### AN EVALUATION OF THE CATHOLIC HIGH-SCHOOL CURRICULUM IN THE LIGHT OF PRACTICAL LIFE SITUATIONS

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REVEREND JOHN F. DWYER, S.J., A.M., PRINCIPAL, ST. PETER'S COLLEGE HIGH SCHOOL, JERSEY CITY, N. J.

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The practical life situations of which there is question here are chiefly and directly character situations, and they cover all the multiple relations of life. The tendency is to classify Religion under aesthetics, to confine its activity to the emotions and to preparation for an after life. In view of this, it is well to insist that Catholic Character Education prepares for the practical situations of this 'hard-boiled' life. Man has three fundamental relations: to God, to his fellow men, and to the purely material creation. The ties that bind him to each of these are manifold. To God he has the relations of creature to Creator, of redeemed to Redeemer, of member of Christ's mystical body to the Head. Among men he is a member of domestic society, as parent or child, husband or wife; he is an employer or employee, a citizen or an alien, of the white, brown, black, or yellow race, with a complicated series of duties, obligations, rights, and privileges implied in each of these relations. Towards the irrational creation, he is owner or borrower, proprietor or lessee, user, manufacturer, consumer. In the concrete these relations resolve themselves into so many practical life situations which he must be trained to meet.

The difficulty of this task of training is increased for the Catholic educator by the fact that the society into which our pupils will step at graduation—the society in which very largely they live and walk now, is unchristian and often actively anti-christian. So very many educative forces—the press, the stage and cinema, periodical literature, dress, social practices and conventions, even the home—negative

in the other nineteen hours the Christian character formation we can build up in the five hours of the school day.

Despite the difficulty of the task, our objective must be pursued steadily. It is to train youth so that he will act the Christian in all of life's situations. Pope Pius XI summarizes authoritatively our effort in his Encyclical on Education. "The true Christian, product of Christian education, is the supernatural man, who thinks, judges, acts consistently and constantly in accordance with right reason illumined by the supernatural light of the example and teachings of Christ."

Nor will it suffice to teach our pupils the principles of good conduct only. If we wish their conduct to be not merely subjectively, but objectively good, we must give them training and facility in applying these principles to the changed conditions of our times. For objective morality in the concrete (the morality of practical life situations), is determined not only by the good intention and the right principles, but also by the circumstances of the act.

No mere external polish of good manners and fine breeding or socially acceptable conduct can accomplish this result. Catholic education cannot accept the behavioristic aims of character education so common today. The product of our education, I am afraid, will have to seem very radical in the midst of the modern world, as radical as the slave and master who really loved each other; as radical as the Roman citizen and soldier who refused to fall down and adore the imperial person, or offer incense before the imperial statue, as radical as the 'unsocial' men and women who boycotted the games and performances in the amphitheatre and circus.

The motivation called into play in the Catholic character curriculum is twofold. We appeal to all the natural motives that can sway human conduct. We make our pupils citizens who will love and serve their country, state, and city. We appeal to honor, love, duty, culture, chivalry, sportsmanship, and social esteem. Besides these we appeal to a distinctly supernatural set of motives which are corrolaries

from our Catholic faith. These, under various names and forms, come ultimately to two—the love and fear of God.

A background of nineteen centuries in the educational field has taught us that the fear of God will often hold where other motives fail. Christ, in teaching the fact of hell, has put this motive at our command. It is a good, solid, even if admittedly imperfect motive, and it is particularly needed and helpful in the strong temptations of adolescence. We appeal likewise to the love of God, and propose it as the highest and most unselfish motive from which our pupils can act. This love of God, especially of Christ, God Incarnate, has a potent appeal to young and generous hearts, and we like to think it is the motive from which a large number of them habitually act.

These motives are not coordinate. Within the type there may be a hierarchy. We see this instanced even in the largely unorganized system of motivation used in public education. There an effort is often apparent to make citizenship the mainspring of all motivation, even with its dangers of superinducing the mentality of the totalitarian state. The two types of motives likewise form a hierarchy, in which the natural is subordinate to the supernatural. In Catholic practice, for instance, the ultimate and satisfying reason why we should be good citizens, good neighbors, is that God, whom we love and fear, requires it.

I submit that this support of the natural by the supernatural might be more definitely developed in its applications. We tend to confine ourselves to situations that are quite directly domestic and religious. These are certainly of primary importance. But our Catholic boys need to have evolved for them such points as their duties as Catholic citizens and neighbors, as Catholic officials and business men; there should be proposed to them distinctly Catholic standards of social conduct, of sportsmanship and gentlemanliness. Our Lord requires this when He calls His disciples the light of the world and the salt of the earth.



The method of training students to meet the exigencies of life's situations is a point of capital importance. A small reading in the literature of current character education impresses one that behavioristic tendencies are in the ascendancy. I can find no kindlier comparison with which to illustrate them than cat and dog training. And indeed they are not essentially different. Based on a philosophy that denies the boy and girl the power of will and intelligent action, and reduces them to the essential level of the animal kingdom, it logically reduces character training to the level of animal training.

Catholic Character Education follows a method in accord with its philosophy of man as a rational animal. It teaches him the virtues, their beauty and how to practice them. It brings him to love virtue, and to wish to be virtuous, even as Christ, the Perfect Man, was virtuous. It trains, advises, corrects, directs, and strengthens him until he has formed a strong habit of virtue. It aims at having him acquire ultimately all the virtues, but it does not propose all in detail at the outset. For, that selection is necessary, is evident from the wide field of particular virtues, and from the fact that some of them have a wider application than others. We train more effectively if we can pick out and concentrate on some which will cover a wide range of particular situations. These virtues then need to be recalled frequently to the students, who are as yet only beginners. In "pep" talks, in conferences and interviews, even in "bawlings out," they need to have these key virtues recalled to them, each time accompanied by the appropriate motive; thus they will be strengthened, heartened, corrected, and encouraged, until finally the firm habit is acquired.

I suggest that a modern program of character education call for this emphasis on these special virtues: (1) Reverence: for parents, and for teachers as representing parents; for pastors and civil officials as representing for them civil and ecclesiastical authority. This reverence will include not only respectful behavior and address, a lifelong obliga-

tion, but also, in due degree and within the limits of the authority conferred, obedience and docile acceptance of their advice and direction. The motive for this shall be that all authority comes from God, and all in authority are His representatives. (2) Another "key" habit is purity of life. This virtue would include not only its most obvious reference to freedom from any taint of sexual sin, but also sincerity of action, superiority to underhandedness, openness of character, all of these enforced by the realization that at each moment the all-seeing eye of God is upon them and looks into the secret depths of their souls. (3) Thirdly, I suggest emphasis on a sincere love of neighbor, according to the spirit of the second of the great commandments of the law, and Christ's standard for the Last Judgment: "Whatsoever you did to the least of these, My brethren, you did to Me." The key defects or vices that need to be broken or prevented from obtaining a footing during the adolescence are laziness, with its attendant deception and dishonesty; human respect, the crippling fear of other men's opinion which paralyzes every independent action; and finally, the levity and giddiness of character which tends to make light of and ridicule everything sacred and serious.

The instrument for the achievement of this program is the curriculum. Curriculum in this paper is synonymous with program of studies, and includes all subjects and departments of study, societies and activities, administrative and teaching functions, which directly affect and influence the student. Each offers opportunities for pointing out duties, recalling, clarifying or evolving motives, for spurring to generous action. By these the Catholic school attempts the threefold task of forming the child's mind, of imparting knowledge, and of molding character. Thus it prepares for life.

The manner in which the curriculum contributes to character formation will be character emphasis through the routine of the school. Our public education brethren are nothing if not enthusiastic. Being young too, in this busi-

ness of education, they are likely to run to extremes; hence come the various proposals to scrap the traditional curriculum in favor of new, and exclusively character-forming curricula. But the Church's long memory recalls seeing that trick tried within and without her fold, and recognizes it as the enthusiasm of youth. Many responsible modern educators recognize it too, and while adopting character education as a part of their program, insist that it be character emphasis within the regular curriculum.

This character emphasis within the curriculum does not preclude but rather requires some direct and systematic teaching of character principles and their application. One chief weakness of public education character courses I have reviewed is their failure to offer the child a satisfactory and organized philosophy of life as the basis for character effort. Their definitions of character seem the products of an opportunist or behavioristic philosophy. Despite their declaimers, they merely accept certain current adult standards of behavior, sugar-coat them with high-sounding names, and try to persuade the pupils to like them and accept them.

The Catholic school gives its direct and systematic character teaching through the Retreat and the religion classes. The Catholic school's character curriculum begins logically, if not actually with the Retreat. The Retreat is not, or at least should not be a series of mere pious exercises. Its real spirit is that of a true and effective, if compendious orientation course in character. It points out the goal, and the means of achieving it, it warns against the obstacles that beset the path of the adolescent, and appeals to the strongest and most generous motives. The outline of the Retreat is filled in and its spirit is kept alive by occasional conferences and sermons, by the Sodality, and especially by the religion course. This is a systematic course, covering all man's duties and relations to God and to his fellow man. The definite and eternal Christian principles are taught with

precise application to modern situations. The pitfalls are pointed out and aids to achievement are supplied the student.

I fear that the use of regular classes as occasions for character formation is becoming a lost art; yet this is one of the firmest traditions of Catholic education. From the treatise of Saint Basil and before, to the present day, all genuinely Catholic educators have stressed the golden if informal opportunities the regular subject teacher has, both from the matter he is teaching and from discipline situations that arise, to aid in the pupil's character formation. Perhaps from the demands of modern efficiency in teaching, this practice is not in as vigorous force among us as it should be; yet I have known not a few teachers, both religious and lay, who capitalize every opportunity amid the exacting demands of their subjects, and so exert impressive character-forming influence in their classes.

Saint Basil taught us how to use the classics for that purpose, and generations of classical teachers took their cue from him. But equally useful opportunities await the teachers of English, history, science, modern language, mathematics, the commercial branches, physical education, and the directors of the extra-curricular activities. The Librarian has an enviable advantage in this field.

The use of these opportunities will largely rest with the personality of the teacher; but I do not think we should depend too much on his ingenuity to discover or invent them. One of our chief needs at the present time is a widely diffused literature that will point out to the teachers the character-forming opportunities their work affords. If we are ever to get down from the airy atmosphere of principles and theory, and make every classroom Catholic not merely in teachers and pupils, but also in subject and spirit as well, we must get into the hands of the teachers books and articles that will suggest and exemplify the character opportunities of classroom and subject situations, and inspire them to look for still others of their own invention.

This Catholic character training program should not only result in men of solid virtue, faithfully observant of all duties to God and to society, but it should also produce men of strong personality, capable of efficient and inspiring leadership. Leadership and personality go beyond obligation, into the realm of the supererogatory. Some are "born" leaders who, by natural talent and under the generous inspiration of the Holy Ghost, will be leaders anyhow. But we need others; and they should be the products of our training. We possess in our system all the elements necessary for their development—natural ability, personal development, a great cause, strong opposition, and appealing motives.

Whether the results are up to the efforts expended, is a point I would not feel competent to decide. Easier and more within the field of this paper is it to note two dangers that beset our work, and draw attention to some "key" points that need special attention in the development of our leadership program.

Quite clearly recognizable is the very serious danger there would be in an excessive reserve; in our developing a merely pious, do-nothing type of character. The present times, however, expose us to fall into the opposite error. There is danger that we may make mere busy-bodies, who will be active in a lot of things, but deep, solid, and well versed in nothing. It is one thing to keep boys and girls busy; it is quite another to make them intelligent, well-trained, and self-sacrificing leaders. Too often the youth who is president-of-this—chairman-of-that—prefect-of-the-other, who is headlined in the local news columns, does not live up to the expectations of high-school days. At best he rises to distinguished rank in the old, grooved order of things; but independent, constructive, and self-sacrificing leadership cannot be expected of him.

Not so are Catholic leaders formed. Note our Lord's own formula for leadership. "He that is greater among you, let him be as he who ministers." To all who would

follow Him, He offered the cross; to the ambitious apostles, sons of Zebedee and of thunder, He offered the chalice. Training for Catholic social leadership is essentially the training and cultivation of this spirit of self-sacrifice, generosity, and substantial charity. The Catholic leader must be trained to do what he recognizes, from the teachings of Christ and the bishops and pontiffs of the Church—is God's way of doing things. He must be taught to follow generously the promptings of the Holy Spirit through actual grace, even into the realm of superogation; and all this prudently, even if fearlessly. The "rub" comes from the fact that God's ways are not man's ways; and the conscientious obligation, to say nothing of the great, noble, and heroic, is likely to be unpopular and even humiliating. But thorough training in this spirit is necessary for the future lay leader, as well as for those to whom God gives the grace of vocation. If this spirit is present, it will find a way to do things for Christ; but no amount of barren theory or mere restless activity will do it. Apt here are some words of Dr. Wilson Farrant of Princeton University.

Leading the discussion of a paper read at the November, 1935 Meeting of the Middle Atlantic States Association on "Social Reconstruction Challenges the Secondary School," he closed thus: "What we can do best is not to teach our young people what we think the new social order is to be, but to do our best to turn out a set of pupils who will be clear-headed and open-minded, with as much knowledge of our social system and of the social sciences as boys and girls in their teens can assimilate. So trained they will be better able to solve the social problems that will face them as adults than we can teach them now what the solution ought to be."

The four points I consider fundamental in any program of Catholic leadership education follow:

- (1) Solid instruction and vigorous mental discipline. The Catholic leader must know, and he must know deeply and well and surely: and he must be able to use his great knowledge effectively. This implies a trained capacity for

acquiring knowledge, trained ability to think, and to express thought both vocally and in writing. No better way of imparting these skills has yet been found than the old classical course. Certainly it is not in those schools and systems where a false theory of democracy dictates the curriculum, and makes the slowest boy of the slowest class the norm of the group's achievement; and where the curriculum is solicitously fitted to take in the lazy dullard who belongs in school only by fiat of American educational law. Let's do what we can for the fellow, but let's not call a course geared down to him a leadership course.

(2) The Retreat. With its clearly implied obligation to develop one's self, and to use the creatures of God to the fullest possible extent in His service, no point of the program should be more effective in forming leaders than the Retreat. The Spiritual Exercises express the rule for the right use of creatures in the famous phrase, *Tantum-quantum*. This phrase, I sometimes think, is too often given a restrictive meaning; the abstaining is emphasized. I take it too as a Declaration of Independence and a Bill of Rights of the Children of God. Only when formed Catholics start using "all the other things on the face of the earth" up to their effective value in the service of God, the Church and their fellow man, will Catholic leadership realize its promise. The Retreat sounds the call to the highest type of Catholic leadership, it applies the highest motives, and appeals to the generous ambition to become outstanding in the service of the Master.

(3) The Sodality should make it its business to keep alive, deepen, and enforce the highest aspirations conceived in the Retreat. The Sodality's aim is personal sanctification through works of charity and zeal looking to the salvation of others, out of the appealing motive of love for our Mother Mary. An effective Sodality is by itself a first-class school of Catholic Leadership.

(4) Guidance. Leaders are produced, if not by the special providence of God, then by the individual attention of

other leaders. It is foolhardy to expect leaders to develop otherwise. Trained guides must point out the way; they must watch that the "training takes."

This last point, the link between theory and practice, is one we must be particularly careful to safeguard, for it is the point at which our system of leadership training is most likely to break down. It suggests the great care that should be exercised in selecting guidance officers for our schools, and allowing them time for their work.

In conclusion, I wish to emphasize that, intentionally, I have spoken traditional Catholic language throughout this paper. I wished to enforce the fact that we have our own completely evolved and effective system of character training. Most Catholic schools owe their origin to saintly shepherds and to revered founders and foundresses of religious communities, who engaged in the work of education chiefly because of the character-forming opportunities the work afforded. Long before the term itself was invented, they evolved methods of character education that are time-tested. These form our tradition and our inheritance. Our work will prosper if we adhere faithfully to them in letter and in spirit, and try to make them one hundred per cent effective in the formation of the present generation of Catholic students, the little ones for whom we, in our turn, "are in labor again, until Christ be formed in them."



## A HIGH-SCHOOL COURSE IN SACRED MUSIC AND MUSIC APPRECIATION

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It would be a waste of precious time for us to argue the necessity of a thorough revision of the music curriculum in our Catholic high schools, or to fuss and rant about the shamefully puerile unconcern and misunderstanding of many of our school authorities concerning the musical education of their pupils. Although I am sure there are many of our schools where a fine musical training has been given consistently for years past, the fact remains—and I think you will agree with me—that the rich potentialities of a properly focussed and efficiently directed musical training in our Catholic secondary-school system have hardly been tapped. Our very gathering here today, in a session necessarily all too brief, implies our recognition of the fact that much still remains to be done. It is our purpose to discuss our aims, our difficulties, and a tentative technique and method.

First, it is absolutely of primary importance to be clear about our objective. The determining of that objective must be guided by a comprehensive view of the students we are aiming to teach. They are Catholic students, preparing in common with their non-Catholic contemporaries for a mature citizenship in a world of labor and politics and culture, but uniquely far and above that, being disciplined for the fullest possible development of a supernatural citizenship which is theirs by right of Baptism. Catholic education may never lose sight of this double perspective. Nor can we in the department of music entertain the notion

that our specialty is too remote to be directed vitally and influentially toward either perspective.

I suppose that by now most people are convinced of the importance of the role which good music plays in the conduct of secular life. And I suppose it is equally true that most music teachers in Catholic schools are unconvinced, if not downright sceptical, of the role of music in the religious life of their students. In our concern for State recognition, why must we be apologetic or reticent about the religious elements in our curricula? If our Catholic educational system does not exist because of our conviction of the primacy of religion, what other justification has it? Why not then have the courage of our conviction, and change our timidity (in some cases, our shamefacedness) into legitimate pride in the religious orientation which characterizes our Catholic educational system? As for us Catholic music educators, we should not be stung by the taunt that we are primarily interested only in choir music. This accusation is no less foolish than that other which was current some years ago to the effect that Catholic schools were holding on to Latin against the general trend of educational wisdom so-called, only because it was the language of the sanctuary.

I am prepared to admit that it is quite easy to run to the other extreme of devoting our efforts almost exclusively to sacred music. It has been noted time and again that when Catholic schools participate in musical demonstrations and festivals, they seem unable to present a balanced program of grave and gay, sacred and secular. This is frequently true, and certainly undesirable, except where a school is ostensibly specializing in liturgical music.

Our objective, then, should be the happy medium—a system of musical training which will prepare our young charges for a richer fulfilment of their supernatural life by that participation in the liturgy for which sacred music (especially the Gregorian chant) is indispensable, and of their natural life by a disciplined and matured appreciation of classical music.

In thus stating the objective, I feel that I have already coped with one of our major difficulties—that of arriving at a clear vision of our purpose. But this does not simplify the whole situation. There are other difficulties in the way, important ones, too, which I hope will be aired out during the discussion which is to follow this paper. It may stimulate that discussion if I consider two of them briefly now. They are the problems of inefficient teaching and of inadequate equipment.

If it be true that a good cause can be marred by a bad teacher, it is surely the height of folly to expect any worthwhile musical progress in our schools without good teachers adequately prepared. That sounds like a flat truism; yet in view of the actual situation it ought to sound with all the fresh ring of a new coin. Not every musician is a teacher; sadder still, not every music teacher is a musician. And yet, without a combination of good musicianship on the one hand and good pedagogical technique on the other, no one ought to presume, or ought to be asked, to take the responsibility for the musical instruction of any group, no matter how unimportant or immature. In this connection it will be helpful to note just for the sake of the record, the paradoxical fact that the one subject which is so often given such flippant unconcern by school authorities is the very subject which imposes the most exacting discipline and makes the most arduous demands on those who are preparing to teach it. For every one thing that the music teacher will need to give his pupils, there are ten things which he himself must know, if that teaching is to have intelligence and authority. He must be a musician good enough to know his subject in the round, and at the same time a teacher able enough to select and integrate those segments and portions of it which his pupils will need. And through it all must burn that flame of enthusiasm for a great art which shall be its own sufficient guarantee of good taste and zealous effort—an enthusiasm which should, however, be tempered with prudence lest it stiffen into

fanaticism or degenerate into that ridiculous eccentricity which many people (often justifiably, I am reluctant to admit) associate with music and musicians.

In protesting against the second obstacle of inadequate equipment, none of us, I feel confident, labors under the delusion that an expensive apparatus is at all necessary, or even desirable. It is no exaggeration to say that the little red schoolhouse of older days often gave a better education than many of the palatial schools of our day. A good teacher can succeed with poor equipment just as signally as a bad teacher can fail with good equipment. But while we recognize this, we insist that there is, nevertheless, an irreducible minimum of material needs for us teachers of school music. If we are to teach in a way worthy of our art, we need more than personality and a piano: and perhaps some of us would be willing to rise and confess that we are poor even in that much. We need sufficient and adequate time in the schedule. We need a decent place of assembly for our classes, with chairs adequate for the taking of necessary notes. And as for the musical equipment of our classroom, we need sufficient blackboard space, some of it preferably covered with unerascable staves; we need some keyboard instrument, though not necessarily a piano; we need staff- and keyboard-pictures, and charts of standard vocal exercises. And, most important of all, we need the requisite books: it is not our problem whether they are to be furnished by the school or bought by the students. Without books, the learning of melodies will depend largely on imitation and memory, and slavish note-taking will be the only way the harassed students have of recording for study the theory they have heard in class: and if any two things in the discipline of musical training are deadweights on any effectual progress, they are precisely these two—slavish note-taking and learning by rote. Here, then, we have a minimum which no reasonable superior or principal will consider burdensome. The dignity of our art and the nobility of its service in divine worship should forbid us from

standing placidly by while it is being treated as the Cinderella of the school curriculum.

Before getting down to the immediate business of this paper, which is the proposal of high-school courses in sacred music and of music appreciation, it will be imperative to consider briefly an effective technique of presentation. No good teacher feels that he has satisfied his responsibility by merely lecturing to his class. A proper understanding of the teacher's role demands that there be a far more influential contact with his class than that. Mere class-lecturing appeals to only one sense—and that sense in its most inert state. Sound pedagogy demands activity, not passivity. This activity will be the result, not of hectic, misdirected driving, but of a score of subtly interrelated appeals to the eye and to the ear, and, in the teaching of musical rhythm, to muscular feeling. There is no hard and fast technique for this; in fact, the most successful teacher is the one who has such mastery over his technique that he knows instantly how to adapt it or readjust it to meet any class-problem. In being masters of our technique, we must not let it become our master.

There is, however, a least common denominator in the fundamental practice of any technique of musical instruction. I think we will all agree on such things as the following: the all-important training of the ear to recognize whole and half steps, major and minor intervals, and to identify melodic phrases played or sung from the book or blackboard; rhythmic exercises with hand and arm to acquire the sense of binary and ternary rhythm and of arsis and thesis movement. Most good teachers are convinced that the use of numbers as scale symbols is wonderfully efficient in speeding up the routine of instruction: but numbers should not be allowed to become an exclusive substitute for staff notation. My final word regarding technique may be so elementary as to be offensive, and yet it is necessary to remind ourselves of it. It is this: all our equipment should be properly arranged, and all our black-

board models should be written (as far as that is possible) before our class assembles for instruction. The results in both discipline and efficiency will be unmistakable.

This brings me, at last, to the outline which I would propose as feasible for the presentation of sacred music and of music appreciation in our Catholic high schools. It will, of necessity, comprehend the fundamentals of music as well as the theory of modern music, since Gregorian chant presupposes a knowledge of the former; polyphony and hymnody, of the latter. It assumes as a starting-point that there has been little or no adequate training in the elementary schools which could serve as the foundation for more advanced work in high school. In places where the elementary-school curriculum is adequate and well carried out, the fundamentals of music could be relegated to an intensive review in the first months of the freshman year in high school, and much more time could then be devoted to the advanced material. It will be noted that most of the essential material has been placed in the outline for the first two years: and I would suggest at this point that, if insuperable obstacles would make impossible the application of this entire outline, a compromise could be made without too much loss by disposing the material of the first two years over the four years.

## OUTLINE

### *First Year—*

#### (1) Gregorian Music—

Staff: movable clefs.

Simple and compound neums.

Pressus; bistropha; tristropha.

The first four modes.

The language of the chant: Latin. The Roman pronunciation. (Pius X) Treatment of the prose line: monotone with cadences (e. g. Ambrosian Gloria, psalmody); simple elaborations within the line. . . . Elementary study of the Latin accent in the chant. Natural melody; natural rhythm (of words).

Rhythm: Rules for placing the ictus. Binary and ternary groups. Simple rhythm; compound rhythm. Undulating rhythm.

(Text-book: *Plainsong for Schools I* (out of which all chants illustrative of the above material should be taught.)

(2) Modern Music—

Staff: treble and bass clefs.

Notation and rhythm, including divided beat and dotted notes.

All major keys.

Intervals and chord lines: tonic, dominant, subdominant, submediant, supertonic.

(Recommended Hymnal.)

(3) Vocal training—

Two groups: (a) girls, and boys with unchanged voices; (b) boys with changing voices.

For (a) Consistent exercises for (1) breathing; (2) forward tone on the five Latin vocalic sounds: placement in the Noo region of the mouth.

(1) Stepwise.

(2) Intervals in progressive difficulty chosen in the modality or tonality as well as in the rhythms that coincide with the parallel theory.

For (b) Two theories—

(1) No singing at all, but simply learning the theory.

(2) Keep pace with their limited range, and exercise them in that.

(4) Creative work—

Eight-measure, and eventually sixteen-measure phrases, in the material being presented in class.

*Second Year—*

(1) Gregorian Music—(Teacher's textbook: *Sunol's Textbook of Gregorian Chant.*)

Review of first-year work.

Special study of syllabic chant and undulating rhythm.

Last four modes.

Simple dynamics.

Simple introduction to psalmody.

The Common of the Mass (Kyriale); simple liturgical explanation.

(2) Modern Music—

Review of first-year work.

All minor keys (Greek, Harmonic, Melodic) taught from the major scale.

Intervals and chord lines, including diminished.

Melodic material: selected hymns, chorals, and folksong.

(3) Vocal Training—(with probably the same division of groups as in the first year.)

Vocalises from Sunol.

Latin and English consonants (books of elocution will give the teacher ample material for exercises.)

Smoothness, dynamics, phrasing.

(4) Creative work—

As for the first year, including now the minor tonality.

*Third Year—*

(1) Gregorian Music—(Sunol.)

Explanation of the chant's place in the liturgy.

Specialization on psalmody.

Complex dynamics.

Agogics.

Greater rhythm.

(2) Modern Music—

Chromatic scale; simple modulations within key.

Two and three-part melodies.

Simple polyphony.

(3) Vocal Training—(All in one group by third year.)

Concentration on proper breathing.

Training on vowels as before, but now using altered intervals.

Concentration on consonants and diphthongs; open and closed syllables in all kinds of rhythmic patterns.



(4) Creative Work—

Same as before, but using chromatic material, with modulations within the key.

*Fourth Year—*

(1) Gregorian Music—(Plainsong for Schools II.)

Selected Propers of the Mass.

Selected Vespers and Complin.

Training in adaptation of Proper-texts to psalm-tones.

Explanation of the *Motu Proprio* of Pius X on Church music; of local Church music legislation.

Reason for primacy of plainchant in Church's legislation; acceptance of polyphony and of approved modern music. Why certain popular sacred compositions are forbidden.

Structure of polyphony, chorales, and hymns.

(2) Modern Music—

Study of Musical Form:

Rhythmic Forms — (a) Smaller — Measures (Metre unifying notes). Phrases (unifying measures). Periods (unifying phrases). Combination of periods.

(b) Larger—Minuet, Scherzo, Waltz, other antique dance forms, March, Slow movements.

(3) Vocal Training—

Combining all previous training to secure freedom, smoothness, precision, facility in legato and staccato, dynamics and agogics.

(4) Creative Work—

Original effort in all material so far learned, in eight and sixteen measures.

It should never be forgotten that any well-balanced music course must allow some time to be devoted to creative work by the students. Like the English course, the music course should demand composition from its students to deepen their musical perception, to make sure they are assimilating the theory they are learning, and to open the way for them to an enduring pleasure by developing a skill

which is allowed to lie dormant in all too many people. This creative work will not demand too much time out of the period (perhaps five minutes will be sufficient), nor will it envision an ambitious program. During all the four years, the form will be the eight and sixteen measure phrases, using practically the parallel theoretical material that is being given in class.

### *Music Appreciation—*

(NOTE: An adequate course in music appreciation cannot be given if the regular music course, outlined above, is to be covered with only one period a week. In a wide sense, the students will undoubtedly be well developed in music appreciation by a course which follows faithfully the outline suggested in this paper. But for further work, another period will be needed. If this is not feasible, a Music Club could be formed which would meet voluntarily, once a week, after school hours. It would be better to restrict this phase of musical study to the last two years of high school. Anything pedantic or over-systematized should be abjured. The more human and colorful the course, the better.) (A victrola and good selection of records are indispensable.)

#### (1) Third Year—

- (A) The Joy of Rhythm—Well-selected marches, minuets, waltzes, etc.
- (B) The Joy of Melody—Well-selected instrumental pieces and songs.
- (C) The Joy of Tone-color—Combinations of musical instruments to achieve certain effects by imitation or by suggestion.
- (D) The Joy of Recognition—Ideas or pictures musically expressed. Description pieces, such as "The Flight of the Bumblebee," "The Dance of the Little Fauns," and later on, tone-poems like "The Sorcerer's Apprentice."

#### (2) Fourth Year—Study of Larger Musical Forms—

Symphonies, Oratorios, Operas, with simple explanations of themes and their development.

## THE NEED OF COURSES IN CATHOLIC PHILOSOPHY OF EDUCATION FOR HIGH-SCHOOL TEACHERS

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In a paper as brief as this must necessarily be, I shall take for granted that all of us are agreed in what we mean by the Catholic philosophy of education. Catholic educators may disagree violently about curriculum and method; they may argue about the relative merits of the classics as opposed to the sciences; in the meetings of our Association proponents of the new methods may cry down the defenders of traditional teaching techniques. The teachers at St. Hildegarde's may wax eloquent over the methods of Dottoressa Montessori, while the Sisters of St. Kunegunde in the next parish may regard this as educational nonsense of the worst variety. But all of us are in agreement on the essential principles of Catholic education, all of us agree on the nature and destiny of the boys and girls that we teach, all of us make our own, and have always held tenaciously to the principles so luminously proclaimed in the present Sovereign Pontiff's *Encyclical on Christian Education*:

"Since education consists essentially in preparing man for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end. . . .

"It must never be forgotten that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and Revelation show him to be; man, therefore fallen from his original estate, but redeemed by Christ and restored to the supernatural condition of adopted son of God. . . .

"Every method of education founded, wholly or in

part, on the denial or forgetfulness of original sin and of grace, and relying on the sole powers of human nature is unsound. . . .

"The proper and immediate end of Christian education is to cooperate with Divine grace in forming the true and perfect Christian, that is to form Christ Himself in those regenerated by Baptism. . . .

"Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character."

#### CATHOLIC PHILOSOPHY OF EDUCATION A PHILOSOPHY OF SUPERNATURALISM

The official theory of Catholic education, therefore, does not rest on reason alone; it does not consider Tommy, as scholastic philosophy prescinding from Revelation may regard him, as merely a *homo rationalis*, possessed of body and soul, endowed with intellect and free will. The Catholic theory of education goes farther than that; it considers Tommy as he actually is in the present order of divine providence. It includes in its purview not merely the facts known through the light of reason, but those known through revelation as well, specifically those two historical facts that alone make Christian life and living intelligible, the fact of the Fall and the Incarnation, the two turning points in human history. To the Catholic, Tommy is a child of God, a brother of Jesus Christ, a member of the Mystical Body through Baptism. In every age of the world in every type of Catholic school the purpose of Catholic education briefly and simply put is this: to have the individual soul develop this supernatural life communicated by Christ, to have it bring forth fruits. "I am come that you may have life that you may have it more abundantly." Or putting it in other fashion, the purpose of the Catholic school is to transform men into other Christs. Every Catholic teacher whether in kindergarten or in university can

make his own Saint Paul's poignant cry: "My little children for whom I am again in labour till Christ be formed in you."

The Catholic philosophy of education, then, is a philosophy of supernaturalism. The concept of the supernatural must be grasped by every Catholic teacher. Every demand that the Church makes, every disciplinary regulation is based on the dogma of the supernatural. Everything else is subordinate to her aim to make the children in her schools other Christs. The whole theory and history of Catholic education is unintelligible unless the Church's teaching on the supernatural be thoroughly understood.

#### MODERN REJECTION OF CATHOLIC THEORY OF EDUCATION

Yet it is clear that the world does not understand it. Once all of Christendom accepted the educational theory that the Church holds today, accepted its philosophical and theological bases. But the world has travelled far since that day. The immense abyss that separates the Catholic philosophy of education from the secular philosophy of education shows us graphically the "far country" into which educational theory has wandered since it left its father's house. Unfortunately, I fear there are not many indications of it coming to itself and starting the long trek homewards; it is still feeding on the husks.

Full tribute is due to the earnest endeavors of American educators to improve the efficiency of American schools; all honor to the sincerity and devotion and self-sacrifice of the leaders of American education. But it would be folly to deny that their first principles are diametrically opposed to everything for which Catholic education stands. Surely it is not necessary to stress this point. Attend educational conventions; the secularistic philosophy is taken for granted; the god of America's educational leaders is no longer the God of their fathers but the new, strange god—Society or Humanity. As Julian Huxley has said, social religion has replaced god-religion. One secular educator

urges America to put aside "resolutely such irreparably damaged entities as the Christian tradition and capitalism, to which even now the allegiance of educators is rather verbal than real. . . . It may as well be frankly recognized by American educators that the days of Christian cultural solidarity in America are over. . . ." <sup>1</sup> And later in the same book, Woelfel states that the framework "of a mental and spiritual orientation sufficient to the new day in America exists in the philosophic formulations of experimental naturalism." <sup>2</sup>

### JOHN DEWEY AND THE NEW EDUCATIONAL CREDO

John Dewey is the apostle of this modern experimental naturalism. His effect on American theorizers on education directly and indirectly has been incalculable. Hardly a textbook that is not sympathetic in whole or in part to his viewpoint. What this viewpoint is has been explained in various writings, perhaps nowhere with more startling clarity than in his article in *The Forum* for March, 1930, on "What I Believe." There he states with incredible arrogance:

"Faith in the divine author and authority in which Western civilization confided, inherited ideas of the soul and its destiny, of fixed revelation, of completely stable institutions, of automatic progress have been made impossible for the cultivated mind of the Western world. . . . Skepticism becomes the mark and even the pose of the educated mind."

These words might well be pondered seriously by students in colleges and universities who have purred contentedly while the "high idealism and the lofty liberalism" of Mr. Dewey have been unfolded before them either by the master himself or any of his countless disciples.

There is no need to speak of the several varieties of educational psychology, behavioristic, gestalt, psychoanalytic, or a complexus of all three. All are based on the assump-

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<sup>1</sup> Woelfel, *Molders of the American Mind*, pp. 229, 230.

<sup>2</sup> *Op. cit.*

tion that there is no such thing as a spiritual soul. And in the multitude of books on character education that are studied in classes of education a new morality is openly advocated. As the Tenth Yearbook of the Department of Superintendence puts it:

"We are in a new era; the mores must undergo fundamental changes; new conceptions of right and wrong must be forged. . . . Relativity must replace absolutism in the realms of morals. . . . The day of authoritarianism is past . . . the youth of the country are abandoning the severe sex taboos of the past, the sanctity of the marriage relationship is being challenged; the dogmas and ceremonies of the church are losing ground and the traditional purposes of living fail to satisfy. (Chapter 1.) The old structure passes. Religion, morality, business, family, school, and state change. . . . Is the goal chaos? . . . to gather the essence of past contributions into a new integration shaped to modern social needs, is the creative opportunity of the educator." (Chapter 3.)

Social utilitarianism is the philosophy of the modern educator. "The good act is one which creates as many and as worthy satisfactions as possible over as long a time as possible." It is not necessary to indicate that the scholastic doctrine of acts intrinsically good and evil cannot square with this teaching.

### THE CATHOLIC PROBLEM OF TEACHER-TRAINING

Now here is the real problem, a problem whose real solution requires the best efforts and the most earnest cooperation of our Catholic educators. Education as a science has been developed by non-Catholic thinkers. Most of the textbooks have been written by educators infected with secularistic, naturalistic philosophy. The American educational magazines are full of it. Even some of the teachers of education and other subjects in Catholic institutions have not been untouched by this virus. Their training has been wholly or in large part in secular institutions. The issue

must be clearly faced. The student of education in our Catholic institutions, the undergraduate or graduate student preparing to teach in secondary schools must take courses in education whose content is based on a false philosophy, the absolute opposite of the Catholic philosophy of education promulgated in the Pope's encyclical.

It is no answer to say that we should provide textbooks written by Catholics. A beginning has been made; there are, for example, three admirable texts in the history of education written by Catholics, Father Kane's and Doctor Marique's and Doctor McCormick's. Doctor Kelly, of Creighton, has published a text in educational psychology. Doctor Jordan, of the Catholic University, has translated the solid works of Doctor De Hovre on the philosophy of education. But the lamentable fact remains that there is a paucity of texts suitable for education courses in our Catholic colleges and universities. And if the day ever comes when we shall have a satisfactory supply of texts, it would still be true that an antidote to the prevailing philosophy of education would have to be provided as the major portion of the literature on education necessarily comes from secular sources.

### CATHOLICIZING OUR COLLEGES AND UNIVERSITIES

The remedy it seems to me is to make our colleges and universities more Catholic; that is, to strive "that all the teaching . . . and the teachers . . . in every branch be regulated by the Christian spirit . . . so that Religion may be in very truth the foundation and crown of the youth's entire training."<sup>3</sup> For some courses it may have been difficult in the past to secure competent Catholic teachers. That difficulty becomes less and less real. It is bad enough I suppose to have non-Catholics teaching chemistry, but when we employ non-Catholics to teach the courses in education the harm is incalculable. No single course in the philosophy of Catholic education can remedy that. The members of

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<sup>3</sup> *Encyclical on Christian Education.*



the department of education in our Catholic colleges and universities, whether priest or nun, lay man or lay woman, need to become more Catholic. Men and women—even Religious—may be very pious Catholics without being intelligently Catholic. Those who have received the major portion of their training at secular institutions are not intelligently Catholic, unless they have made serious efforts to counteract the effect of that training by continued and thorough study of the Church's teaching.

Needless to say the college or university that sets out to prepare students to teach in Catholic secondary schools should be Catholic in tone, not merely in the courses in education but in every subject in the curriculum. The Catholic life of the school, the vigorous Catholic tone of an institution of higher learning will do more to impart a Catholic philosophy of education than specific courses. Catholicism must enter into the curricular and extra-curricular life of the Catholic college and university, Catholicism not merely as creed, code, and cult, but Catholicism as culture as well.

#### VITALIZED COURSES IN RELIGION AND SCHOLASTIC PHILOSOPHY

To do this effectively, students preparing to teach in Catholic secondary schools need as a basis for their professional studies a solid course in scholastic philosophy, a genuine and strenuous exercise in the art and science of thinking, a dynamic and fearless investigation of ideas that will color all of life for those who undergo this discipline and will enable them to meet the problems of a modern changing world unafraid, and prepare them to distinguish the true from the false in the naturalistic theories of education they will encounter.

Religion too is basic in the preparation of the Catholic teacher. Some form of religion colors every current secular theory of education, either cult of the State or Society or Humanity; and every modern educator has his pet dogma, even though it be the absurd dogma of denying the existence

of all dogma. The teacher deals with the whole child as he is in the present order of divine providence. The Catholic teacher must therefore learn the facts of revelation, the concept of the supernatural, the Incarnation, our incorporation in the Mystical Body, our participation in the divine life, our share in the priesthood and sacrifice of Christ.

Vitalized courses in religion are needed for our future teachers if they are to be apostles of integral Catholicism in their classrooms. A great deal has been done to improve the teaching of college religion, but a great deal remains to be done. A most unfortunate tradition is still too prevalent among both students and instructors that the classes in religion mean a minimum of preparation and a minimum of effort. "Any one can teach religion and any one can pass in religion" is the slogan. Catholic colleges will spend money to add books to the library for classes in history and literature, costly equipment is provided for the science laboratory to satisfy the requirements of the standardizing agencies, but no money is available to add books needed for supplementary reading for the classes in religion.

I am not arguing for courses in theology for the college student preparing to teach. Religion and theology are different things. Religion is not a creed to be learned, it is a life to be lived. And unless religion is made tremendously vital for our students, whether lay or religious, they will not be equal to their task as future educators of our youth. If religion be not included in the program of studies, you have not merely an incomplete education, you have a distorted and maimed education. History cannot be understood unless the part played by Christ the Son of God be shown. A psychology that refuses to face the facts of revelation concerning the nature and destiny of the human soul is by so much a truncated and untrue psychology. Indeed a greater knowledge and appreciation of the children that we teach can conceivably be gained by taking into due consideration the facts of original sin, the Incarnation, and Redemption of the human race than can

ever be secured by ten thousand brass instrument experiments in a psychological laboratory.

Now I hope that I do not need to insist that I am not arguing against courses in education for the prospective teacher. The Catholic high-school teachers need to be prepared for their work, if our schools are to be effective schools. Courses in education must be provided; the findings of modern educationists must be given due consideration; whatever modern science or modern education discovers that will improve the teaching in our schools should be examined with care. The point I wish to make is that the Catholic student should be prepared for the courses in education by a thorough grounding in scholastic philosophy and religion. To expose a young Religious, fresh from the novitiate, to courses based on the philosophy of Dewey, Thorndike, Kilpatrick *et id genus omne* is to expect too much of divine grace. Her piety may not be harmed; but if the course has any effect at all, she surely becomes less intelligently Catholic.

#### CATHOLICIZING ALL EDUCATION COURSES

Every course in education in our Catholic colleges and universities should be taught by Catholics who have been Catholicly trained, or have at least made up for the lack of that by serious study. And in every course in education in the Catholic college the Catholic viewpoint must be always kept in view. This requires intelligence, of course, especially where the text is based on naturalistic, materialistic principles. Take a course such as the Principles of Secondary Education. It is a course frequently required by the state departments and by the regional agencies. It is a good course, if it is well taught. But I maintain that an instructor who follows any of the standard texts generally used for this course is not preparing teachers for Catholic secondary schools. The authors of these texts would certainly disclaim any such purpose. The aims and objectives of secondary education there set forth, the pic-

ture of the secondary school and its population are not the aims and objectives of the Catholic high school for which presumably the Catholic college and university prepare their students. The same is true for courses in high-school administration. Our aims are different; the instrumentalities for the attainment of these aims must of necessity be different. The rights of the Church and of the State must be considered in a course in administration; and again none of the texts will give the Catholic point of view. It is obvious, of course, how poles apart courses in educational psychology and character education must be in a Catholic institution and in a secular institution, but sometimes one wonders if they really are.

#### A SPECIFIC COURSE IN THE CATHOLIC PHILOSOPHY OF EDUCATION

Therefore, in a Catholic college every course in education makes its contribution to the formation of a truly Catholic philosophy of education in the mind of the student. Is there need, in addition, of a specific course in the philosophy of Catholic education? While I think it highly desirable, I do not deem it absolutely necessary if all the courses in education are thoroughly Catholicized. (I may remark parenthetically that in the Catholic graduate school I think a seminar in the Catholic philosophy of education should be required of all teachers preparing to teach in Catholic secondary schools. However, in this paper I am confining myself to the undergraduate preparation of prospective teachers.)

There are difficulties in the way of requiring too many specific courses. In some sections of the country state departments prescribe so many courses that there is no opportunity for a specific course in the philosophy of education. But I repeat, while not absolutely necessary, it is highly desirable. The senior year would be the best place for such a course in order to integrate the education courses with the courses in philosophy and religion. It may follow

conventional lines covering topics such as the relationship between philosophy and education, religion and education, the nature of the child, the supernatural and its relation to Catholic education, the function of Church, State, and family in education, educational psychology and its relation to scholastic psychology, the place of religion in education, and similar topics.

If I may be pardoned in drawing on personal experience, I should like to explain what our department at St. Louis University does in this matter of the Catholic philosophy of education. We offer a course in philosophy of education which the lay students preparing to teach are encouraged to take. The Religious preparing for the bachelor's degree in education are required to take a course which is called "The Teaching of Religion in Secondary Schools." Hereafter this will be called "Religion and Education in Secondary Schools." The last title describes it much more adequately. It is not primarily a course in methods of teaching religion, although there are units in the course that deal with methods, curriculum, etc. It is an attempt to tie up the Catholic philosophy of education with actuality. All our Nuns and Brothers and Scholastics, we maintain, will be teachers of religion in secondary schools whether they actually teach Christian doctrine or not. Therefore we attempt to prepare them to become teachers of religion, whether they teach chemistry or Latin or biology. One unit of the course is devoted to the meaning of religion and the aim of the religion course in the Catholic high school. Another unit is taken up with the discussion of those ideas that must be clearly understood to make them effective teachers of religion, viz., the concept of the supernatural; the two pivotal points of human history, the Fall and the Incarnation; meaning of creed, code, cult; sacrifice in general and the Sacrifice of Christ; the Church the Mystical Body of Christ; the Sacraments the "actions of Christ," etc. It is obvious, of course, that unless the students come with adequate preparation through religion

courses they cannot profit from this unit. Another unit deals with "Religion and Catholic Character Training." Here again the students, I believe, are led to see that it is not merely in the religion classes but in every class and in every school activity they will all be engaged in the work of Catholic character formation, they become aware of how they can apply in the classroom and out of the classroom the principles of the Catholic theory of education. It has been found satisfactory for the purpose of integration in the preparation of our Catholic teachers. As one student expressed it in a letter: "It has given me the courage to voice and act upon my convictions regarding the supernatural in true Catholic education."

### SUMMARY

To sum up, therefore, what I have been trying to say: All of us are agreed on the need, the pressing need of courses in Catholic philosophy of education for high-school teachers to offset the pernicious effect of prevailing educational theory based on naturalism. The antidote as I have proposed it is for the Catholic college and university to provide a solid basis in vitalized courses in scholastic philosophy and religion. In addition every course in education should be competently taught by Catholics, Catholicly trained, who keep ever to the fore the Catholic point of view in whatever branch of education they are engaged in. Lastly, it is desirable to have some specific course in the Catholic philosophy of education for the purpose of integration, preferably in the senior year. This may deal with the essential controverted problems of education in conventional fashion. Or it may tie up theory more intimately with reality by way of a course similar to the one outlined above in "Religion and Education in Secondary Schools," where definite application is made of the principles of Catholic education to the whole curricular and extra-curricular life of the Catholic high school.

In season and out of season we insist, rightly of course, on the need of preparing our students in Catholic school for a full, rich Catholic life. In other words, our teachers must be apostles. The influence of a holy consecrated life cannot be overestimated, but it is not enough. Intelligent Catholic training is needed to prepare our Catholic high-school teachers for this high calling. In a very illuminating article, Archbishop Goodier says very well what I am trying to say so haltingly:

"It will not be enough that (students in our schools) should learn Christian doctrine . . . ; that by itself is neither Catholic education nor is it a thing which will of itself make much difference in the future. . . . It will not suffice that they should be trained in pious practices; pious practices alone will never produce strong men. . . . What, then, will suffice? It is difficult . . . to speak with precision; but in general, one may say that our boys must be impressed with a sense of the tremendous reality of religion. They will learn from us, if we teach according to our traditions, that religion is something which enters into all their lives which colors all their thoughts, which modifies their aspects of life and the things of life, and which makes them better, sounder men just because of this sounder judgment which it gives them. If it can be made to do that, then religion becomes a reality, not only in itself, but as a factor in education."<sup>4</sup>

This, then, as I conceive it, is the responsibility of our Catholic colleges and universities engaged in the preparation of teachers for our Catholic secondary schools: to provide them with so intelligent a knowledge of Catholicism, so high an appreciation of Catholicism, in a word, to provide them with a solid, practical philosophy of Catholic education that they may fulfil adequately and intelligently their high office as apostles, may communicate to the youth of America a "sense of the tremendous reality of religion."

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<sup>4</sup> Goodier, Alban, "The Society of Jesus and Education," *The Month* CIX, p. 22 ff.

## THE NEED AND FUNCTION OF SUPERVISION IN HIGH SCHOOL

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The general aim of supervision of instruction is the improvement of teaching through the improvement of teachers. If all teachers and students were ideal there would be no need of supervision, but since that is not the case there will always be many good reasons for it. For instance, Cubberley warns principals that they may expect to have 50 per cent of their teachers fairly average, and 25 per cent more or less ineffective and largely beginners.<sup>1</sup> Then the fact that many states do not require practice teaching may permit young teachers to make a bad beginning. Such a condition assumes great significance if the claim is correct that the first two years of teaching are worth as much as all previous training and future experience together.<sup>2</sup> Lax teaching requirements may permit the placing of young teachers in classes for which they are not prepared. In the very State of New York a private school teacher is not required by law to hold a certificate issued by the Commissioner of Education.<sup>3</sup>

There seem to be two possible extremes to which the high school may tend, both of which argue the need of supervision. One extreme consists of those schools adhering to rigid impractical college-entrance programs. The teaching stresses factual learning as a means of passing examinations. Little is done or can be done for the unacademic student. The other possible extreme is the condition where the program is more or less thrown together

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<sup>1</sup> Cubberley, Elwood, *The Principal and His School*. Houghton Mifflin Company, New York, 1923, p. 459.

<sup>2</sup> Quoted by Douglass, H. R., and Boardman, C. W., *Supervision in Secondary Schools*. Houghton Mifflin Co., New York, 1934, p. 468.

<sup>3</sup> *Certificates for Teaching Service, Certification Bulletin No. 2*. University of the State of New York Press, Albany, 1935, p. 23.



in traditional fashion. Each teacher is a law unto himself. Supervision is unknown. Practically every senior is handed a diploma. The rigid type school needs supervision to humanize and enrich the teaching. The lax type school needs supervision to organize and elevate the instruction. It would be apropos here to quote Father O'Connell, of Pittsburgh: "Our high schools are probably the weakest link in our chain of education, and one of the reasons for this weakness is the lack of unity in the systems of teaching and the almost total lack of supervision of teaching."<sup>4</sup>

Waiving for the moment all question of value we might estimate the need of supervision by noting some objective evidence of its absence. At the Notre Dame summer session a few years ago Professor Kohlbrenner found that in a group of 185 teachers only one-fourth had received any supervision at all during the preceding year.<sup>5</sup> Later he sent a questionnaire on supervision to 81 dioceses. Sixteen replied. One interesting fact discovered was that ten secondary-school supervisors handled 132 schools while the remaining 134 schools had no supervisors. However, Professor Kohlbrenner states that it must be remembered that only supervision by the superintendent or community was being studied.<sup>6</sup>

Teachers as individuals present probably the most pertinent argument for supervisory efforts. They are often lacking in ability to use techniques independently and to apply psychological knowledge effectively. Their studies of methods may be forgotten. Young teachers may be unable to correlate previous training with new realities. Some teachers may be deficient in aptitude and personality traits. Supervision may not be able to correct all these deficiencies but it can provide much in-service training.

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<sup>4</sup> O'Connell, Rev. E., "A Suggestion for Supervision." *Catholic Educational Review*, 29: 335-344 (June, 1931).

<sup>5</sup> Kohlbrenner, Bernard, "What Supervision Do Teachers Receive?" *Catholic Educational Review*, 29:146-155 (March, 1931), p. 154.

<sup>6</sup> Kohlbrenner, Bernard, "Supervision of Instruction in Certain Dioceses." *Catholic Educational Review*, 30:148-157 (March, 1932).

Students as individuals are indirectly involved in all supervisory problems. Their lack of interest, study difficulties, and individual differences may be beyond the teacher's sympathy or understanding. Here exists a great need of effective supervision. However, problems of the curriculum, equipment, and attendance are administrative ones and must be recognized as such. But as long as there are problems amenable only to supervision there is a real need of supervision in the classroom.

We shall now consider the function of supervision in regard to immediate objectives, methods, and agents. The first task of the supervisor is, of course, to establish a friendly spirit with the teacher. The supervisor must then know how the class is being conducted. He or she wants to know if the environment is conducive to effective learning. He wants to see whether the teacher is following a well-charted course, and whether the pupils' work is of real value and well done. The supervisor strives to form an estimate of the knowledge, attitude, and skill of the teacher and students. Then in the light of the information obtained the supervisor can suggest and apply whatever remedies may be needed.

The classroom visits should be long enough and frequent enough to give the supervisor a true picture of the situation. Besides knowing the teacher the supervisor ought to know the student group as well as possible. Visits should be made to all teachers although it is evident that best work can be done with the younger and less experienced teachers. What the supervisor learns from the good teachers he can use to benefit the weaker ones. Further, visiting all teachers removes the embarrassment caused when only the new and inexperienced teachers are given attention. After each visit a brief record should be made and filed. Each visit should be followed by a sympathetic and constructive conference with the teacher, and using the record as an objective point of reference. When criticisms have to be made they should be of the teaching process, not of the teacher

personally. Finally, the supervisor must never leave a teacher discouraged.

Among other supervisory devices besides visits are teacher meetings, intervisitation, demonstrations, lectures, and professional reading. Another device which is worth attention is the objective rating card. When ratings are made for supervisory purposes they should be shown to the teacher to stimulate him to maintain his qualities and to improve his deficiencies. It would be well for the teacher to check upon his work by a self-made checking device from time to time. In this way he can be led to compete with himself and have the satisfaction of seeing honest progress when that is the case.

There are three types of supervisors found in the Catholic high schools: diocesan, community, and school principal. Without doubt the diocesan official understands the local school situation better than any one else and has the approval of the bishop for all his undertakings. However, his very work is so comprehensive that it prevents him from engaging in the detailed and time-consuming work of the ordinary supervisor. He cannot remain long enough in a group of teachers to know and to aid each one individually; likewise, he may not know and understand the student body as it really is. Finally, he has the added difficulty of dealing with various religious groups each with its own regulations and inspecting officials.

The possibilities of the community supervisor are also theoretically sound but practically limited. He or she knows much about the school and its teachers but usually nothing about the students. The community supervisor is put to disadvantage by the necessity of short visits to schools and the need of leaving all constructive planning for the principal to carry out as he sees fit. Old-fashioned principals and teachers are not likely to be very enthusiastic in effecting reforms urged upon them by a transient supervisor.

As a third alternative for the task of supervision is the use of the high-school principal as supervisor as well as

administrator. It is possible that he or she may be influenced too much by personal knowledge of the teachers but a tactful and religious principal can turn this to an advantage if he realizes his responsibilities as principal. Briggs insists that the major part of a principal's energies should be devoted to the improvement of instruction.

The principal knows better than any one else the nature and aims of his school. He is acquainted with the students as a group and individually. He knows their points of view as well as those of the teachers. He will find that the young teachers are especially willing to accept his help when they see he has their best interests at heart. He will see to it that they have syllabi, good texts, and teaching aids. He can have informal conferences with the teachers at any time in the faculty residence. Since the principal need not be superior at the same time it is possible to have a good supervising principal stay in one school many years. The rapid shifting about of religious principals and teachers does not seem conducive to the progress of a school.

Superintendent Gosling in Madison, Wis., from 1922-1928, and in Akron, Ohio, from 1928-1934 had a system of principal-supervision which is outstanding. It would be worth while to quote parts of a recent letter from Mr. Gosling who is now Director of the American Junior Red Cross. He says:

"In both Madison and Akron the high schools continued to be wholly under the supervision of the principal. In each city the high-school principal was assisted by heads of departments who combined teaching and supervision. . . . It will be a long time before all principals are sufficiently interested and adequately prepared to assume the full burden of supervision in their schools. . . . I am still convinced, however, as I was in 1922, that the principal who does not assume large responsibility for the improvement of instruction in his school through supervision is missing the main chance. Administration alone might very well be conducted

by persons of far less training than is required of principals today."

The story is told that Professor Cox of New York University when a principal was never found in the office because he was in the classrooms with his teachers and students all the time. In the Kohlbrenner studies it was mentioned that teachers seem to get more supervision from the principal than from the supervisor, and that it was the principal more than any one else who seeks to make supervision helpful and constructive.

In conclusion, the aim of supervision has been stated as the improvement of teaching through the improvement of teachers. Arguments were offered showing a need for supervision. After a hasty sketch of the functions of supervision the possible supervisors were listed as being diocesan, community, and school principal. Finally, it was suggested that the principal from the very nature of his office should be the supervisor in his own high school.

## VOCATIONAL GUIDANCE IN HIGH SCHOOL

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In the current literature of guidance there are to be found many guidance programs. These programs range from that adapted to the needs of the elementary school to that of the college. Some are too comprehensive embracing as they do an entire city or county school system; others are too limited designed to meet the needs only of a particular rural or county school. Still others are designed to supply a need of the Junior High School, while one—here I have reference to Brewer's program as stated in his "Education As Guidance"—is too radical a departure from the traditional to warrant immediate adoption or if such a plan is desirable it has been proposed when educational authorities are unprepared to make the necessary changes. In all these programs there are phases which are good and desirable and others which are experimental and which the future will improve or will discard completely. However none are adaptable in their entirety to the Catholic High School for which I would formulate a program. In the program I would design some of the methods and techniques have been borrowed from the programs which have come under my observation, others are devised to meet the particular needs of the private school.

The private school in this paper will mean the Catholic high or preparatory school. The Catholic high-school system was devised to meet the religious and educational needs of Catholic boys and girls of the adolescent period. Here some of the circumstances and situations which are peculiar to the students of the Catholic high school are briefly pointed out. Since the various schools of the system depend for the most part upon tuition fees for their existence it

is readily understood that their student bodies to a great extent will come from families which are well-to-do or which possess an average or better than average amount of this world's goods. The intellectual advantages such students enjoy are perhaps better than average because their home environment lends itself better to intellectual pursuits. This does not mean that every student has a high IQ. In fact there are those who are below average intelligence, a fact due at times to a lack of capacity and at times because the student is the proverbial "spoiled or pampered child" or because he lacks proper home motivation or personal incentive and ambition. Students of the Catholic high school either continue or aspire to continue their studies in institutions of high learning, a fact which must be taken into consideration by any guidance program. The above description though brief gives sufficient background to understand the Catholic high school and the characteristics of the students to formulate a very definite program of guidance.

If such a program is desired and is to be formulated perhaps it would be best first to establish or rather point out the need for it. All educators recognize the necessity for guidance in our educational system. It is no longer considered an educational fad. There is a definite place for it in every public and private school. The scope of its work and the extent to which it will be developed will be determined by the needs of the community and the resources of the school or system. If guidance is an effort to help the student choose, plan his preparation for, enter into, and make progress in his vocation—and this is the definition accepted by educators—then there is need to design for the private school a program which will attain these ends.

The environment of the "best homes" often means too little responsibility and none of the self-discipline which brings out the hidden powers of man. Guidance can and

should meet this problem and cope with it in such a manner as to overcome these difficulties. Another important factor which demands a guidance program is the fact that too often the parents of the students decide for them their vocations. While it is true that the parents should advise and help the child, in the final analysis it is the pupil properly guided who should make the decision. All too many parents have been the cause of misfits in the professions and of misdirected and wrecked careers because of the fact that they have attempted to guide the child without sufficient knowledge of his abilities and interests or because they would satisfy a whim or seek to fulfill an ambition. Since this is a fault found not infrequently in the parent of better than average financial circumstances private schools would do well to inaugurate a program which would aim not only at helping the student but also at aiding the parent in guiding the child. Private schools since their very inception have concerned themselves with guidance but have restricted their efforts chiefly to the religious vocation. This together with the isolated efforts of the individual teacher has been the extent of guidance in our Catholic school system. From these few facts it is clearly seen that a guidance program is a necessity and deserves a prominent place in the organization of a private school.

The next point to consider is the administration of guidance. Guidance is not an isolated factor in education. It is not a separate department but should have a place in all departments. Each department has for its objective the preparation of the student for his life's work. This is one of the chief aims of a guidance program and consequently guidance should be considered in each department, and in some instances modify, if not supplement, the work of the department. As a consequence every member of the administration as well as each teacher should have a part in the administration of guidance. In the organization of the program, the principal of the school is found in the



first place. He defines, and directs the policies of the school. His sympathies must be in favor of a guidance program and his cooperation active and energetic in the execution of such a program. It is too much to expect him to take an active part in counseling, or in the detailed administration of guidance, for his multitudinous duties as an administrator, prohibit him from doing justice to the work. Important however is his choice and selection of a counselor who has had the necessary training and is capable in every way to fulfill his duties.

The major part of the work in guidance rests upon the guidance counselor. He should be a keen student of human nature, and must have a knowledge of the adolescent and a sympathetic understanding of problems of that period. He should possess the ability to win the students' confidence and should never instill fear, for this defeats the very purpose of his office. He should have a sense of appraisal of abilities and a knowledge of tests designed to discover aptitudes and interests. He should be acquainted with professional and occupational activities and should be prepared to give information as to the advantages and disadvantages which are found in the different fields of life's activities. Not the least important of his qualifications is a knowledge of teachers' problems and a deep sympathy with them. This quality lends in no small measure to the success of a guidance program.

If a guidance program depended only upon a principal and his guidance counselor, there would, perhaps, be very little likelihood of success. An important role is played by the teachers of the academic subjects, the moderators of the different clubs, and the coaches of the various sports and activities. Besides the fact that the guidance program has for its end the developing of the whole individual and each of these school officials plays an important part in that development, it often happens that the judgment of these officials, supplementing that of the counselor,

enables him to make a more accurate analysis of the student. With such cooperation the counselor is in a better position to counsel and advise. Various activities in which the student engages himself bring out different traits of character and leadership and often disclose latent talents and abilities. These traits and talents would remain unknown to the counselor if the active cooperation of the members of the teaching and coaching staffs could not be had. Sometimes it happens that the cooperation of faculty members is wanting not because the members are unsympathetic to the movement or because they lack interest in the students, but chiefly because they are so engrossed in their own subjects that little or no time is left for the consideration of other school problems. It is to be hoped that our teachers will find time to give some consideration and much sympathy to a program which can and should do so much for the student.

With the inauguration of a program new to a school there is equipment needed for its development and growth. The equipment should neither be costly nor elaborate. There should be an office set aside for the counselor where he may conduct his interviews with the students, parents, moderators, teachers, and school officials. There should be filing cabinets, large enough to hold a brief, yet adequate system of record cards. A counselor should aim at a minimum of records and a maximum of guidance. There should be a more or less extensive list of tests depending on the needs of the school. These tests should include intelligence, achievement, personality, aptitude, and any other tests which might lead to a better understanding of the pupil. The guidance library to be practical must find a place for books relating to vocations, occupations, and professions, as well as those which treat of study habits, and the discovery of abilities and talents. No such library is complete without catalogues of colleges to which the student might wish to go. This does not mean that a cata-

logue of every college in the country should be on the library shelves, but only those in which the graduate might be interested.

The type of guidance which such a program more readily lends itself to is two-fold, group and individual. For the first type a regular class should be inaugurated and conducted in periods of forty-five or fifty minutes. Since the majority of the students in the private schools go to college, or wish to go, a larger proportion of the time should be taken up with what is known as educational guidance. The different professions should be studied, the necessary training and preparation should be discussed, and the advantages and disadvantages of each should be treated. Class discussion should be encouraged. The professions to be studied and the colleges treated could with profit be left to the discretion of the students, not forgetting that the subject-matter should be consonant with the needs and problems of the pupil. In the consideration of the different colleges, all phases of college life should be considered. Too much stress should not be placed upon the social advantages of a college, yet it is often wise to give thought to the fact that the contacts formed in that period are lasting and consequently are of great advantage in the business and professional world of later life.

In regard to the occupational information to be given, there are textbooks which could be used not so much for study purposes but rather to act as guides in the study of occupations. The United States Census Bureau classifies occupations under nine different headings. This classification will form subject-matter for class discussion sufficient to the needs of the group. Even though the greater percentage of students go to college, the study of occupations should prove very beneficial to them. Very often the only information they will ever receive about the laboring classes will be through this class study of occupations. Consequently, this class should aim at a greater understanding and deeper sympathy with that great multitude of

people known as the laboring class. In the study of occupations and professions some help to a fuller understanding and a knowledge of them may be gleaned from visits to great industrial plants, hospitals, courts, offices, and sales rooms of large business concerns. Another factor which should prove beneficial to such a program is addresses to the pupils in assembly or brief talks in class periods by men who have found success and know how to present requisites to a high-school mind. Care must be taken in regard to these talks and addresses, for too often the speaker is far above the comprehension of the high-school level, and consequently the only thing effected is the waste of time.

In regard to the second type of guidance, that is individual guidance, two kinds may be distinguished—guidance through solicited conferences and guidance through unsolicited conferences. In the first, the student seeks the counselor as a friend and goes to him for advice. Advice may be sought on any of the problems which face the student in his school life. It may be in regard to his vocation, his studies, or his relations with his teachers or with his fellow students. Here success depends upon the qualifications of the counselor. If he can obtain the confidence of the student and treat the problem with sympathetic understanding the battle is won, and in most cases the problem is solved. Guidance through unsolicited conferences, becomes necessary when a student is sent to the counselor by some teacher or school official. This type of guidance presents far greater difficulties than the first. As a rule, when such an interview with the counselor takes place, the student is on the defensive and is sometimes rebellious. He is ready to defend some course of action he has taken or he rebels against what he considers the high-handedness of the one who sent him to the counselor's office. Such a conference on the part of the counselor demands patience and prudence. It is very often best, that in such cases he inflict no penalty—if he has that power—and rather by reason and kindness

bring the student to a reasonable way of thinking and consequently a right way of acting. The counselor must not forget that student problems involving a third person should never be definitely solved without consultation with the person in question.

An important phase of a guidance program is guidance through and oftentimes guidance of the parents. To this end the organization of parental groups should be effected. Two such groups have been formed at Fenwick High School in Oak Park, Ill., and have proved their worth as aids to a guidance program. These clubs are in no way concerned with the formation of the schools' policies or administration. They are simply independent organizations which aid in bringing about a fuller realization of the ends and aims of the school. They are known as the Mothers' and Fathers' Clubs. Each has its own officers, holds its own meetings, and conducts its own activities. The Mothers' Club meets once a month at which meetings members of the faculty and others address the club. Teas, socials, and card parties to which the members of the faculty are invited are held at regular intervals. In this way the faculty members become acquainted with the mothers of the students and a better understanding of school problems and of the different pupils' interests and ambitions very frequently result.

To the members of the Fathers' Club, the school extends the use of its gymnasium and swimming pool. The Club holds two meetings weekly, both of which are devoted to athletics while once a month a business meeting is called. On "Athletic Night," that is the semi-weekly meetings, the fathers play hand ball, volley ball, indoor baseball, and make use of the swimming pool. Different members of the faculty participate in these activities, and so have an opportunity of coming in closer contact with the fathers of the pupils. On these evenings the office of the vocational counselor is open. He receives the fathers and interviews them on the different phases of their children's school,

home, and social life. Through this club he obtains speakers to address assemblies and guidance classes, and in many other ways the work of the school is benefited and enhanced. In a word, every Catholic high school, should find a place for a Mothers' and Fathers' Club in its program and should make these clubs an integral part of school organization. These clubs give the parent an active and concrete interest in the work of the school. They enable the school faculty to come to a better understanding of the student, and they promote a spirit of cooperation between the faculty and parents which has for its purpose the end of guidance, the optimum development of the individual.

The last step in a guidance program is known as placement and follow-up work. In a high school where most of the students enter college, this placement will concern itself chiefly with the different colleges in which graduates might be interested. It is the duty of the counselor to see that the student enters the college best suited to his obtaining the fulfillment of his ambitions. A check or follow-up system of the progress made by the different graduates is useful and necessary for proper guidance. Contacts with the different colleges are easily made, and all information regarding the students is given merely for the asking. The placement in positions of students whose education ends with high school is more than difficult in these depression days. However, a Fathers' Club, numbering among its members men who have found success in the business and industrial world can be of great assistance in this placement work. In fact, when the present crisis is over, it is not too much to hope that through the efforts of such a club all placements can be satisfactorily made.

Such is a proposed program of guidance for the Catholic high school. To my mind it is wide enough in its concept and detailed enough in its form to be adaptable to any of our secondary schools. The methods and techniques have been tried and found successful. Some of them can be

altered or new ones can be introduced as circumstances and local conditions demand. But that is beside the point. It is not so much the question "Which guidance program shall be adopted?" as the question "Shall guidance be adopted?" If the answer to the latter question is in the affirmative then let us inaugurate a strong vigorous system based on the principles of sound philosophy and the Catholic concept of education. I am of the firm conviction that when such a program is instituted in every Catholic high school then only can we point with pride to our graduates and say "These are the products of our system of education—persons completely prepared in so far as secondary education is concerned for life as it is, and for life hereafter.

## INTENSIVE OR EXTENSIVE READING IN HIGH-SCHOOL LITERATURE? HOW TO MEET THE MENACE OF IMMORAL LITERATURE

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The vast sea of literature today, into which high-powered presses the world over are pouring ever-increasing rivers of books, magazines, pamphlets, and papers, is a sea that requires careful and courageous navigation. No mere youth, without chart or compass, can safely launch his bark upon this ocean and hope to escape the howling tempests of temptation, the rocky coasts that would wreck his ideals, the doldrums of disillusionment, or the reefs of utter ruin. He must know the ocean lanes well to reach unscathed the peaceful haven of true literary appreciation. Hence, the necessity of fostering correct reading habits in our youth; hence, the importance of the question, "How can this best be done in our sphere in the high school?" Shall we insist on intensive or extensive reading? What books shall we read? What do we hope to gain from our reading?

"Books," the poet Wordsworth once wrote, "are a substantial world, both pure and good." Hardly will any one deny that books are "a substantial world," but certainly it is evident today that not all books are "pure and good." There *are* good books, thank God; but there is also a mighty tide of pernicious literature that threatens to engulf our high-school students in maelstroms of materialism, atheism, communism, and worse. Aside from merely cultivating in our students a taste for good literature by inculcating proper reading habits, it is our stark duty to face this related problem, too: to do something to safeguard our youth against the overwhelming flood of immoral literature, and—



as an antidote—cause them to read Catholic books and magazines.

First, we shall devote our attention to the task of forming correct reading habits in our high-school students. This question resolves itself essentially into the old controversy: Should we insist on intensive or extensive reading in English literature? Should we “study” a few classics with some degree of thoroughness, or should we add wholesale to our experiences by freely reading many books?

Pedagogues have debated the question pro and con; however, it seems to me that the logical solution lies in adhering to neither extreme, but rather in choosing a middle course. Whether the reading is to be intensive or extensive ought to depend upon the material itself, the purpose in reading, and the susceptibility of the student. I think the matter is admirably summed up by the sage Lord Bacon in his essay “Of Studies”: “Some books are to be tasted, others to be swallowed, and some few to be chewed and digested: that is, some books are to be read only in parts; others to be read but not curiously; and some few to be read wholly, and with diligence and attention.”

The classics which the wisdom of generations has placed in the hands of our high-school students for class study are among those, I think, that should be read “wholly and with diligence and attention.” In other words, I believe in intensive reading here, of a degree suited to the matter and to the students, though not in a manner that will “batter the classics to pulp” or dissect them like biological specimens.

Let us illustrate. Suppose we are to study Tennyson’s “Idylls of the King.” First, let the teacher and the class discuss the background of the Arthurian legends and Tennyson’s devotion to this theme, in order to awaken the interest of the students and enable them to pursue the various episodes more intelligently. Suppose, then, we are to study specifically “Gareth and Lynette.” Let the teacher and his class read the poem through, with as few

interruptions as possible, for the sake of the story itself. Now, let the teacher go over the poem again, pointing out to the students the beauties that most of them have probably missed in the first reading: the allegory of life, the graceful, melodic swing of the blank verses, the imagery, the picturesque descriptive passages, the humor, and last but not least, the high idealism of the poem crystalized in Gareth's utter faithfulness to his quest. The teacher must not be too positively didactic in this business, however, but should encourage the students by means of stimulating questions and suggestions to discover for themselves the things that make for good literature.

The degree of intensity in reading a classic will, of course, vary with the nature of the work and the susceptibility of the pupils. Obviously, there will be a wide variance, for instance, in reading "Treasure Island" with a class of freshmen and "Burke's Conciliation" or "Macbeth" with a class of seniors. In neither case, however, ought the work to be dismissed with a mere rapid reading. "Going over" the book may seem a hardship to some pupils, but the fruit will come sooner or later, particularly if the teacher is a real enthusiast. The important thing is the lesson in good reading habits. With the advance of maturity, the student who has been trained to seek real values in literature will gravitate quite naturally toward books in which they are to be found. As regards the element of constraint in such intensive reading, permit me to quote here C. C. Hanna of Lakewood High School, Lakewood, Ohio. Writing in the September, 1931 issue of *The English Journal* on the subject, "Extensive vs. Intensive Reading," he says:

"At least two thirds of the value of early education is the formation of right habits of doing things, the formation of correct mental approaches to one's tasks, and a realization that self-discipline is necessary in life. There should be no conflict between the extensive and the intensive methods; the purpose and type of reading should determine the method to be employed."

As for the killing of initiative in students—a crime sometimes charged to intensive reading—it seems to me that such reading supplies a good basis for judicious ventures in extensive reading. Extensive reading generally takes care of itself. Boys and girls *will* read, and the most the teacher can hope to do is to guide that reading along the best possible lines. Supplementary reading lists help, when they offer a wide variety of titles, so that the student can follow his own tastes without feeling constrained. It is here, and even more so in later life, that the influence of the *intensive* reading of the classroom will direct the tastes of students, in their more or less wide and independent *extensive* reading, to standards of excellence in literature.

Intensive and extensive reading, then, are both good; but the latter will probably be desultory if not positively harmful, without the guiding influence of well-directed intensive reading. This matter of direction in reading cannot, indeed, be too greatly stressed. Apart from any abstract discussion of the relative merits of intensive or extensive reading, it leads us to a consideration of how to safeguard our high-school students from the overwhelming flood of immoral literature today and cause them to read Catholic books and magazines.

An immoral book or magazine or paper in the hands of a youth is nothing more or less than a temptation; and it seems to me that the best manner of avoiding such a temptation is to follow the advice of our Lord in respect to *all* temptations: "Watch ye and pray." "Forewarned is forearmed" and "Eternal vigilance is the price of victory" are truisms that apply to this situation as they do to all the realities of life. Our students must *watch*—they must be taught to distinguish between a good book and a bad book. They must know, to quote Sister M. Clarine, O.P., writing in *The Journal of Religious Instruction* for April, 1935: "The purpose of all true literature is the enlargement of experiences which contribute to a more perfect understanding

of the meaning of life, and to the idealization of the lofty aspirations which are inherent in various measure in every individual heart."

It is just here that the fruit of the instruction of the good teacher of literature is found. He can establish this high literary ideal by his judicious comments on the works covered in class—commending what is good, reprehending what is bad. For instance, in teaching "David Copperfield," the instructor can take occasion to contrast a true realistic novel, such as "Copperfield," with the gross materialism of so many contemporary novels that spuriously pass as types of realism. He can show that, while Dickens sometimes pictured the dark and sinful side of life, he did not morbidly dwell on its sordidness—and never did he so much as hint justification for it. In teaching "Ivanhoe" as a type of the romantic novel, the instructor can draw the distinction between the virile, idealistic adventure of Scott and the soft, pusillanimous, and too frequently immoral sentimentality that is wont to parade as romance today. So on, with other works. The criterion is here: do they "contribute to a more perfect understanding of the meaning of life?" do they contribute to "the idealization of lofty aspirations?" If they do, they stand approved; if they do not, they ought to be rejected. Any one who has developed a sense of true literary value does not need to consult the "Index of Forbidden Books." As an old teacher once said to me when I was in high school, "Son, any book which is a temptation to lower your ideal of what is good and noble is on the 'Index' for you."

Most young people can recognize a book that is frankly immoral, and then it is a clear-cut issue between their consciences and God. So subtly, however, is immorality introduced into some of our ultra-modern books, and so attractive is sin made to appear, and so craftily is it justified, that unwary youths sometimes drink deep of the poison unwittingly. We need, therefore, something more than ideals and standards alone to guide our boys and girls:

we need to put our finger on the books they should avoid—particularly in the case of those works which receive wide publicity and are much discussed. Let us bring before our pupils reviews of these books from the Catholic periodicals and magazines; then we shall see whether they measure up to our ideal or not. *America*, *The Catholic World*, *The Sign*, and other representative publications conduct excellent book-review departments. Excerpts from these we can post or read to the pupils in order to keep them well informed. Again, to make the matter more personal, we can encourage our students to consult some one who knows books before reading anything that is doubtful. The English teacher, the school principal, the parish priest—any of these would be glad to counsel the young in this momentous matter of good reading.

To further safeguard our youth, John J. Griffin, writing in *America* for June 22, 1935, under the title, "Catholic Action and Pornography," suggests a literary Legion of Decency. "If there is an evil," he writes, "comparable to that represented by the salacious films which were streaming forth in unremitting succession from Hollywood, it is the flood of pornographic literature which is surfeiting the nation via the channels of virtually every corner fruit store, stationery store, circulating library, and neighborhood bookstall throughout the entire country." After clearly diagnosing the evil, Mr. Griffin asks the pertinent question: "Could we not use the same existent mobilized force of the Legion of Decency to rid our fair land of the deleterious influence of pornography?" The question suggests great possibilities, possibilities that we should be eager to realize by our ever-ready coöperation. Meanwhile, we can do our small part by exposing in their stark hideousness what Mr. Griffin calls the "glamorous cesspools of literary iniquity . . . within alluring reach of our precious youth."

Fully as important, however, as the business of having our youth analyze literature that they might not drink poison unawares, is—in my opinion—the necessity of fos-

tering a vigorous spiritual life in our charges. Christ's injunction was "Watch and *pray* that ye enter not into temptation." The watching alone is not enough; it must be supplemented by the strength that comes from prayer. It may well be that the mere knowledge of the evil inherent in a book or other piece of literature will not be enough to restrain the boy or girl from drinking of the forbidden wine, unless there is also present the driving force of grace to dispose of the temptation. Thus, success in this, as in every other phase of life, goes back to religion—or rather to that strength of character which is possible only through fidelity to religious principles.

So much for combating the evils of pernicious literature; but we cannot stop here. With Saint Paul, our slogan must be, "Be not overcome by evil, but overcome evil by good." If we take bad literature out of the hands of our youths, we must replace it with good literature, for our students—particularly in these times of increasing leisure—*will* read something. How can we cause our young people to read Catholic books and magazines—literature that will measure up to the standard and at the same time inspire them to cling more tenaciously to their Catholic traditions?

First of all, I think we must advertise our Catholic writers. We must be publicity agents. We have been entirely too modest about the growing achievements of our Catholic authors. Writing in the January 4, 1936, issue of *America*, Rev. Francis X. Talbot, S.J., says in this connection: "Each year . . . the number of major authors is increasing. Each year the number of notable books is multiplying. Each year, it may be said, the quality of the Catholic books published is improving. With each year the Catholic literary emergence is becoming more pronounced." Let us bring the names and books of our Catholic authors, contemporary as well as past, before our students. Recently the periodical *America* did a notable work in compiling by plebiscite a list of present-day American Catholic authors

and another of Catholic authors abroad. We might well post such lists in our libraries or classrooms and discuss them with our pupils. We might feature group displays of books by Catholic authors in our school libraries. We might have our pupils read some of them for extra credits in English or religion or both. In such ways may we hope to encourage our students to become better acquainted with books that breathe the Catholic spirit.

In the matter of our magazines, which are keeping well abreast of the general Catholic literary advancement in America, how shall we proceed in our endeavor to place them in the hands of our pupils? First, I think, by establishing a *taste* for Catholic periodical reading. Not only in the religion class, but in other periods as well—such as English, history, and economics—the judicious teacher may well read from time to time selected articles on appropriate topics in order to whet the interest of the class. In the magazine rack of the school library, of course, should be found the leading Catholic periodicals, ready to give students thus stimulated an easy opportunity to read for themselves.

In one religion class I know interest in current Catholic periodical literature is kept alive in the following manner: Over the week-end each student is expected to read at least one article of current or general interest from a Catholic magazine or newspaper. On Monday morning, as a regular assignment, he hands in either a clipping of the article or a brief outline of it. These the teacher sorts at any convenient time, putting aside the most interesting and pertinent for the discussion to which the period of the following day is devoted. On Tuesday morning the pupils are allowed to read—or summarize—and discuss the various articles chosen from those submitted. In this way many pupils are prompted to read Catholic magazines and papers, who would otherwise perhaps never open them.

There is one other point that I should like to stress. I believe that we could stimulate wider reading of Catholic

magazines among our high-school students if we included in them more features that appeal to the particular interests of youth. I am not prepared to say what the preferential interests of girls might be, but I do know that boys want to read of baseball and football and of the heroes of these and other manly sports. I know they want plenty of adventure and excitement, whether we bury them in the depths of the Antarctic on a polar exploration or put them in the cockpit of an air-mail plane battling through a midnight squall. Of course, the nature and purpose of some of our scholarly periodicals would preclude copy of this character, even in the Catholic spirit, but there are other good magazines, executed more in the popular style, which might with all propriety include essays and stories on topics of peculiar appeal to youth.

In conclusion, permit me to summarize briefly. In regard to the methodology of teaching English literature, I believe in a more or less intensive reading of the great classics usually studied in school, the degree of intensity depending on the nature of the classic itself. I believe that intensive reading will tend to establish correct literary values and proper ideals. With these values and ideals well grounded, I think that extensive reading, under judicious guidance, can safely take care of itself.

In respect to the problem of stemming the overwhelming flood of immoral literature, I believe: (1) That we must firmly impress the ideal of true literature on our students so that they may be able to distinguish the chaff from the wheat; (2) that we must warn them against touching vitiated literature by referring them to a Catholic analysis of such matter; (3) that we might establish a literary Legion of Decency to arouse a widespread indignation against the offscourings of the press; (4) that we should do all in our power to promote a vigorous spiritual life in our students to keep them fortified against immoral literature.



In respect to causing our youth to read Catholic books and magazines, I believe: (1) That we ought to advertise the achievements of our Catholic authors, particularly contemporary writers; (2) that we ought to provide opportunities for our students to read Catholic books; (3) that we can stimulate interest in Catholic magazines by reading selected passages from them and by giving assignments requiring such reading; (4) that we ought to appeal more to the special interests of youth, in our Catholic magazines.

I trust that this necessarily brief treatment of such a prolific and important subject will at least serve to stimulate a greater interest in it. I should feel most happy if my paper contributed, even by the slightest suggestion, to the realization of the hope I am sure we all cherish; namely, the inculcation of a Catholic literary ideal in the hearts of our Catholic youth.

## RELIGION COURSES FOR HIGH SCHOOLS

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When approached to submit a paper on "Religion Courses for High Schools," I was given to understand that I might limit myself to the work of one religious congregation, the Marianists (Brothers of Mary, Society of Mary), in one portion of its field of endeavor, the Province of St. Louis, just as Brother Agatho, C.S.C., did last year in his excellent paper, "The Course in Religion Adopted by the Brothers of the Holy Cross."

Like all other teaching bodies, the Marianists of the Province of St. Louis were highly interested and close observers, all these years, of curriculum making in religion for secondary schools. Individual schools under their direction coöperated as testing grounds for the new to be tried. Today we find some variation from school to school, the question of a uniform adoption for the whole province not finding favor, for such a plan would be difficult of execution because of local administrative policy in a province that includes schools in Canada and down the Mississippi Valley to the Mexican border. Its feasibility would further be questioned because most of the schools conducted are diocesan high schools and subject to the regulations of boards and superintendents. Lastly, it was thought desirable to permit a measure of latitude for experimentation with new material as it appears or with improved methods of presentation as they become known. And so I come to what the Marianists of the Province of St. Louis are doing in the way of teaching religion and the courses in religion that are current in their high schools.

It is assumed that any course in religion that is to be effective must set itself three objectives: First, it must impart essential doctrinal truths, and that on the student's

level; next, it must help the student realize these truths in a practical way by a living them out in everyday life; and, lastly, the course must render the student familiar with the means the Church offers to make the living of religion possible.

Most of our schools are unanimous in allotting the first two and one-half years of the religion course to a study of core material, such as the Apostles' Creed, the Commandments of God and of the Church, grace and the sacraments, material that is often classified under the headings of dogma, moral, and worship. Aside from this core material, there is a great variability in the further offerings made. To complete the third year's work, most of our schools offer a semester course in liturgy, when a more extensive study of the organization and functioning of the Church and a study of the symbolism of the rites of the sacraments is taken up. Praying the Mass through the use of the Sunday Missal is an integral part of the course in some instances.

In the fourth year the life of our Lord is studied more minutely. This is in conformity with the recommendation of the Holy Father, Pius XI in his Encyclical on Christian Education where he says, "The proper and immediate end of education is to coöperate with divine grace in forming the true and perfect Christian, i.e., to form Christ Himself in those regenerated by baptism."<sup>1</sup> In the rules of our religious congregation we read that "in the exercise of their functions, the Brothers consider themselves ministers and coöperators of Jesus Christ, the servants and auxiliaries of Mary; for them, therefore, education consists in forming Jesus Christ in souls, in making Him known, loved and served."<sup>2</sup> It is the active Saviour going about doing good that makes an especial appeal to the love and admiration of youth. A ready familiarity with His maxims and

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<sup>1</sup> Encyclical on "Christian Education of Youth."

<sup>2</sup> Constitution, Society of Mary.

with His parables makes for a solid Christian philosophy of life. The Sunday gospels are, therefore, particularly stressed in our religion classes.

A knowledge of the fortunes of the Church down the pages of history, her anxieties, her trials and her triumphs is desirable. With us the subject of Church History is usually placed in the fourth year, occasionally as early as the first and second years.

In an effort to do the most for the students about to graduate, and in an attempt to round out their program in religion, various further offerings for the fourth year are listed. There is reason for the anxiety on the part of school administrators and of teachers of religion when they stop to think that 75 per cent of those graduating will have seen the last of any formal instruction in religion, and that they will have to go out into the everyday world to cope with a mounting wave of religious indifference and utter unbelief. A course in apologetics, but on the high-school level, seems desirable. The course will have to be conducted in such a way that no mere imaginary enemies be attacked, but rather the errors and vagaries of the day. It would have to be a modern course that will deal with a crass materialism, an agnostic naturalism or animalism. Our youth must be taught how to stand with Holy Mother Church in defense of the things that are of God by showing them the sweet reasonableness of Catholic doctrine and fundamental social necessity of Catholic morals. It would, however, be well to train the young to put the constant objector in his place, put him on the defensive by making him prove his point or show that his scheme of things will actually work better than what Catholicity has to offer, for we are in possession of just such a scheme that has endured down the centuries; hence, it would be good strategy to reverse positions with the adversary by placing him on the defensive instead of attempting to make rebuttal to his every objection.

Just as there is a school of thought that holds that the high school should turn out youthful apostles ready to break a lance with all comers in behalf of fair lady, Mother Church, so there is another group that manifests some hesitancy about proving everything to the student who is quite ready and willing to believe on the word of God and of His Church. In reply to the objection that the youth must be prepared to prove his religion to those outside of the fold, the answer is made that if he is well grounded in the belief and practices of his Church, he will give a good account of himself; that it is not desirable to develop an apologetic attitude, for the reason that this implies a defensive attitude; that the apologist, to be anyway effective must be burdened with a store of knowledge that properly belongs to the specialist in controversy. Just as a citizen who knows the law will yet resort to a specialist in the law to defend his interests, so the Catholic will have recourse to the expert theologian for the solution of difficulties that appertain to Faith.

Religion, after all, is rather a view of life and a way of life than a thing to be disputed about. "The best defense," says Father Russell, "is an inculcation of the truth and the reasonableness of the Catholic Faith, followed out by an actual living out of these truths." What our courses in religion purpose to do is "to sow, cultivate, strengthen, and render fruitful the Christian spirit in souls, in order to lead them to a sincere and open profession of true Christianity."<sup>3</sup> There is sufficient of the apologetic integrated into the religion course over the years of the high school owing to the questions raised by the inquisitiveness of adolescence and the judicious suggestion of the teacher. Furthermore, a prolonged emphasis on the apologetic begets a hypercritical attitude that challenges the validity of all teachings and practices of the Church, and that at a time when the student is quite willing to accept without

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<sup>3</sup> Constitution, Society of Mary.

quibble. In his latest circular letter, "Religious Studies and the Teaching of Religion," our Superior General, Very Rev. Francis J. Kieffer, S.M., insists on the necessity of giving you a "sense for mystery" rather than a critical sense.

"This sense for mystery is imparted to him, first of all by making him realize the limitations of human intelligence, even in the domains where intelligence seems supreme. It is said that science was made to give man a sense for mystery, that every new invention multiplies the number of question marks, and that we do not know the all of anything. Besides, it is easy to demonstrate to young people who have a certain amount of education, that in spite of all scientific progress, we do not come to know the ultimate nature of things because our intelligence is not constituted to grasp their essence. What is matter? what is movement? life? time? birth? growth? All, all mysteries."<sup>4</sup>

Teachers who hold that a firm grasp of the principles of belief coupled with love of God and a sound training in Catholic practice guarantee solidity in faith will resort to some review course for the last year of school. There is much justification for a provision of that kind, for if you stop to consider, it is several years since the student's closer study of his duties expressed in the Commandments of God and of the Church. The use of such a review text involves this difficulty, however, that the course is likely to lack the appeal of the new and so may prove trite and uninteresting. What would be desirable would be an advanced general course in religion that surveys anew the whole range of religion study and presents the matter with a fresh vigor. Such a review would insure growth in personal faith and a zeal to communicate it to others.

Catholic social action is a need of the day, for a new morality is making a violent attack on the ethical thinking of the past. Upon the high school, to a great extent, must

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<sup>4</sup> "Religious Studies and the Teaching of Religion," Very Rev. Francis J. Kieffer, S.M.

devolve the responsibility of turning out lay apostles who will disseminate the social principles enunciated by Leo XIII and Pius XI in their several pronouncements on the social question. The messages of these two Pontiffs to a distracted world is that "a reform of Christian morals" and "a frank return to the teachings of the Gospels"; in other words, that the formation of a truly Christian conscience is basic to any permanent amelioration of modern social ills. This is certainly true, for Christ is the greatest Social Expert the world has ever known. It seems well, then, for some stress to be placed on a study of the structure and problems of society, and of the contribution the Church can, and does, make to the solution of the social riddle. There must be a grounding in the fundamentals of our economic and social organization. The course should specifically train for a true citizenship of the state by impressing the necessity of the exercise of social and civic duties. It is debatable whether a study of Catholic sociology is admissible to an integral portion of the religion program, as is done in one or the other of our high schools, or whether, as a directive study, its sole place would be with the social-science group.

The rallying cry of the reigning Sovereign Pontiff is Catholic Action, the lay coöperation with the hierarchy and duly appointed pastors. In his Encyclical on Christian Education he tells us, speaking of the part the religion course is to play at any school, that "religion should inform the whole curriculum and reach out into the extracurriculum." That is just what any course in Catholic Action at a high school would set out to do, saturate the whole of the day's thinking and doing with Christ and the supernatural.

Very few of our schools have a formal course in Catholic Action. Quite often the practice of Catholic Action absorbs one of the religion periods of the week and reaches out into after-school periods. In some of the schools there is a special period in the day, called activity period, when

all extracurricular work is undertaken. When this is the case, 15 minutes of this period are placed to the morning hours just before the regular religion period, for the day's announcements, for devotional purposes and to serve as a buffer period to insure the integrity of the religion course against all encroachment. Thirty minutes are placed at the end of the day to serve as a laboratory period or exercise period for the religion program, when definite habits and traditions for life are established and maintained. The underlying thought is to start out the day with the theory of religion and to conclude with exercises in its application. Where such an activity period exists, it is reserved, once a week, for homeroom purposes, the privileges of which may not be trespassed on, and another period of the week is reserved for sectional or general assembly in which to carry on a program of Catholic Action.

The spiritual activities in the school revolve about the Sodality of the Blessed Virgin with a Central Committee of elected representatives of all the homerooms. The Sodality of the Immaculate Virgin for young men has given rise to the Society of Mary, and so this form of organization is particularly dear to the Marianist.

Under the direction of a faculty moderator, the Central Committee resolves itself into several sub-committees, Eucharistic, Marian, Mission, Apostolic, etc. which reach out into all parts of the school and elicit a ready response and willing participation of the student body because there is an appeal to the exhilaration that goes with self-activity and because of the satisfaction derived from coöperative effort. Religious bulletins from committees supplement the spoken word of class delegates who are also homeroom leaders.

The activities undertaken embrace spirituality, study, parish relations, charity, the Catholic press, vocational guidance, missions, etc. The spiritual activities are many. In keeping with the liturgical significance of the year, October, May, Lent, etc. various devotions and the fre-



quentation of the sacraments are fostered. In some schools students are induced to make short spiritual readings and brief meditations. Again, groups will resolve themselves into study clubs where questions of mission interest or the attitude of the Church on some questions of the day, such as communism or social justice, is discussed. There is continuous coöperation with the pastors through the fostering of loyalty to parish organizations, such as altar-boy work, choir membership, Legion of Decency, the Holy Name Society. Some of the schools request the pastor's signature on the term reports of the student.

Practice in Christian charity is stimulated through drives for food and clothing, the gathering of creature comforts and their distribution to charitable institutions, coöperation with the St. Vincent de Paul Society. Annually, there is a Catholic-press exhibit and occasionally drives for subscriptions to Catholic periodical literature. Catholic magazines are gathered every few months for redistribution to private and public charitable institutions or for mailing to Mission fields. In coöperation with the school library and the teachers of English, an acquaintance with the books of Catholic authors is encouraged. The Catholic missions receive merited study and financial aid through units of the Catholic Students' Mission Crusade. Aid for vocational guidance is sought by inviting representative leaders from various callings in life to address the students. Personal data charts, filled out by the faculty, are discussed with individual students in an attempt at character, religious and vocational guidance. The question of vocation to the priestly and religious life is dealt with opportunely throughout the year.

Each year or two a major project is undertaken by some of the schools when the convention forms are adopted and the proceedings are conducted in a manner usual for such gatherings. After considerable preparation, batteries of student speakers address the sessions to which pastors and representatives from other schools are invited. The student

audience groups itself according to parish affiliations, each group with its own banner. Topics that lend themselves to such projects are the Mass, the Parish, and our Blessed Lady.<sup>5</sup>

The daily morning bulletin that emanates from the principal's office is a valuable aid in securing coordination. In addition to the orders of the day, there is an indication of the feast observed, an apt quotation, an ejaculation, some exhortation, a request for prayer. The directions coming from the office of the school and those deriving from the moderator of the spiritualities suggest plentiful material for exercises in Catholic Action both at school and in the parish. The closely articulated organization of the student groups makes for coordinated and effective achievement.

The administrators of our schools set great store by the annual student retreat which is usually held at the beginning of the scholastic year. The student is put right in his relations with his God, and the beneficial influence of these days of grace radiates down the long stretch of the remainder of the year.

That the religion course is in high favor, is evidenced by the fact that it is placed first in the morning's schedule and that it has a time allotment equal to that of any other subject, usually 45 minutes, and that five times a week. Most schools are agreed in requiring a unit of credit in religion for graduation at the rate of one-fourth unit per year. Not only is the course in religion held in high esteem, but students pronounce it interesting. In a survey of 800 high-school students, over half of the number pronounced religion the most interesting subject of the day. For that reason, such students also know their religion better than any other branch of knowledge. When it is said that our

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<sup>5</sup> Complete outline for one such project and the papers read may be obtained from our St. Mary's University, San Antonio, Tex. A critical appraisal of this project appeared in *The Catholic Educational Review* of January, 1936, in the article, "Catholic Action and the Extracurriculum," Francis J. Drobka, Ph.D.

Catholic high-school students do not know it, the interpretation should be that the standard of knowledge is not comparable with that on the level of the college or the seminary.

A check on the effectiveness and balance of the religion program is obtained through private interviews of student and student counselor, through investigation of alumni reactions to the current philosophic vagaries of the day. Then, there are surveys made at the school which cover a wide range of interests, from inner spiritual and emotional life to exterior conformity with good Catholic practice. These surveys are often startlingly revealing.<sup>6</sup> A shift of emphasis from one portion of the religion program to another may result because of the data resulting from such a survey.

Now a word about the Marianist teacher and the character of his teaching and I shall have done. His Holiness, Pius X, is reported to have said: "It is easier to find a good preacher than to find a good catechist." In our rule of the sainted William Joseph Chaminade we read:

"Religious instruction is the first, the most necessary, the most practical, and, from every point of view, the most useful of all the branches of teaching. It may be asserted that both the temporal and the eternal welfare of the child depend in a great measure on the dispositions of the mind and heart which he has imbibed from his first religious instruction. This consideration suffices for inducing the teacher to apply himself to create love for this study, to render it interesting, and to give an elevated idea of it. No other branch merits and requires, on the part of the teacher, a more constant study and a more careful preparation."<sup>7</sup>

With us the young Religious receives a thorough training in philosophy and subject-matter and method of religion that parallels his degree work. For a period of ten years

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<sup>6</sup> "A Catholic Press Project," Anthony Frederick, S.M., *Catholic School Journal*, February, 1936.

<sup>7</sup> Constitution, Society of Mary.

after his first profession the junior Religious is, by rule, subject to annual examinations in religion. During the central summer school conducted for the Religious of our province, a course of religion lectures is given that constitutes a preview of the research work that will have to be made the following year. At the end of each trimester a theme on some phase of the assigned subject has to be submitted to the Provincial Inspector of Schools or to some other religious designated by him. Because of the contacts which the Inspector of Schools has with conditions in the schools he can freely fit the content and form of the study program to the needs of his fellow Religious. Superiors recognize attainments in the theory and method of teaching religion by the granting of special diplomas, one upon completion of the normal school, the other after he has passed the annual examinations for the ten-year period. All the Religious of our Congregation, irrespective of age, are obliged by rule to devote at least one hour each Sunday of the year and one hour each day of the vacations to the study of religion.<sup>8</sup>

Every religious congregation has its own proper genius, a characteristic spirit that sets it apart from all others. This spirit leaves its impress on each member and on all who come under the influence of that member. What characteristic feature could be expected from a religious body that bears the name of the august Virgin, other than an intense devotedness to the Marian cult?

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"That which may be considered as the gift of God for the Society of Mary, that which constitutes its physiognomy and forms its distinguishing feature, is a truly filial piety towards the Blessed Virgin Mary.

"The professed member of the Society of Mary prefers to any other happiness that of being called and of being indeed the child of Mary. As a pious child,

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<sup>8</sup> "The Disadvantage of Departmental Teaching of Religion in the High School," Rev. Peter A. Resch, S.M., N. C. E. A. Report, 1933. "A Suggestion for Directing the Religion Study of Religious Teachers," Rev. Peter A. Resch, S.M., *Journal of Religious Instruction*, III, 7. March, 1933.

he delights in honoring and of loving her, and causing her to be loved.

"By special vow (Stability) he is consecrated to the Blessed Virgin with the pious design of propagating her knowledge and of perpetuating her love and cult."<sup>9</sup>

In a recent circular letter of our Superior General on the Teaching of Religion, he maintains that devotion to the Blessed Virgin is an integral part of Christian doctrine, that if any one has not devotion towards her, his religion lacks something essential.

"Would it be possible to speak of the Incarnation of the Word of God, of the Redemption, and of the mystery of original sin, of the Mystical Body of Christ which constitutes the Church, and of the diffusion of life and grace into each of the members of His Mystical Body, would it be possible to speak of all this without speaking of the Blessed Virgin?"<sup>10</sup>

Owing to this filial piety of the Religious toward the Blessed Virgin, he tries to reproduce in himself and in his charges virtues conspicuous in the family of Nazareth, such as simplicity, a spirit of Faith, and a family spirit. To keep the flame of Marian zeal alive, the province publishes a monthly professional paper, called *Mariana*.

We have seen that the Marianists, Province of St. Louis, advertently have no uniform prescribed program in religion and no uniform adoption of texts in religion. All the schools devote two and one-half years to the study of core material, usually grouped under the headings of moral, worship, and dogma. In the second semester of the third year liturgy is introduced. The fourth year is marked by a considerable variation with any of the following offerings, Church History, Apologetics, Advanced Review, Catholic Sociology, Catholic Action. In some of the schools there is a special activity period reserved over the four years of the course for exercises in Catholic Action.

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<sup>9</sup> Constitution, Society of Mary.

<sup>10</sup> "Religious Studies and the Study of Religion," Very Rev. Francis J. Kieffer, S.M.

## THE RECOGNITION AND PRESERVATION OF VOCATIONS TO THE PRIESTHOOD AND THE RELIGIOUS LIFE AMONG HIGH-SCHOOL STUDENTS

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REVEREND JOSEPH McALLISTER, C.S.C., A.B., M.S., DIRECTOR OF VOCATION WORK, UNIVERSITY OF NOTRE DAME, NOTRE DAME, IND.

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The Catholic high-school teacher, already burdened with many weighty problems, has had a new and rather heavy burden shifted to his shoulders. I say shifted but lay the blame on no one; circumstances alone are responsible. That burden is the care of vocations in the high school. There is sufficient evidence at hand, if one had time to present it, to justify the statement that more vocations are either found or developed in the high school today than was true in the days preceding the world war.

Many reasons may be advanced for this remarkable development. The major ones I have outlined as follows: First, the apparent shift of the burden of missionary activity from Europe to America which has placed the responsibility for the success of the missions upon the Catholics of our country, and secondly, the noticeable zeal of the members of the hierarchy and clergy for the development of higher Catholic education. The direct result of this zeal has caused a mighty wave of enthusiasm among our people for a truly christian education which they find necessary to combat the forces of paganism growing out of that Godless instruction to which their neighbors have been exposed.

Other reasons why vocations should be found in our high schools are: The increased number of central and parochial high schools, the spirit of zealous activity engendered by the Catholic Students' Mission Crusade and Catholic-Action groups, the desire of parents to have their children complete their high-school work at home, the increased number of daily and frequent communicants, and the growing sense

of morals and morality which is bound to develop from that practice of frequent communion. So we find the Catholic high school which is responsible for many of these developments playing a new role which we shall liken to that of the preparatory seminary. There is no intention of suggesting that the high school supplant the preparatory seminary for such would be contrary to the mind of the Church. We are merely purposing to analyze a condition that exists and to suggest a method of dealing with it.

The word vocation as we shall use it is to be understood in the broad sense. It is quite common for us to speak of one having a vocation when he has merely an inclination or a desire for the priesthood or the religious life. Of course this is not vocation in the true sense. Inclination or desire is only an indicator, although a rather important indicator when coupled with certain other dispositions which lead us to believe that the possessor will be given the call at the opportune time.

The first duty of high-school teachers is to realize that from time to time they will be dealing with students who have vocations. In consequence, there rests upon them an obligation in charity to help the student by counsel and encouragement. Again there will be students who think themselves called but are obviously mistaken. The teacher can spare these students much embarrassment and worry by a helpful word. Such work will be of great assistance to the pastor to whom the question of vocation must always be referred. There need be no fear that the teachers are assuming the duty of the confessor in such cases for they are not analyzing vocations. As teachers who come to a knowledge of the student mind from a study of externals, they will be able to recognize a vocation when they see it and so feel free to offer suggestions that will help boys and girls on to what they consider their life's work.

What then are the signs of a vocation? Our Holy Father in his Encyclical on the "Priesthood" presents both positive and negative signs by which we may judge cases that pre-

sent themselves to us. He says: "The priestly vocation is not established so much by some inner feeling or devout attraction, which may sometimes be absent or hardly perceptible; but rather by a right intention in the aspirant, together with the combination of physical, intellectual, and moral qualities which make him fitted for such a state of life. . . . Whoever is intractable, unruly or undisciplined, has little taste for piety, is not industrious, whoever has no aptitude for study and who will be unable to follow the prescribed courses with due satisfaction; all such cases show that they are not intended for the priesthood." Canon Lahitton in his *La Vocation Sacerdotal* ventures the opinion that for a boy to begin training for the priesthood fitness for the priestly state and right intention are all that one should require. Many have objected to this and insisted on an interior motion which comes from God. Unless this interior motion is felt no one is to begin training for the priesthood. The difficulty was solved by Rome in these words: "A vocation by no means consists, at least necessarily and according to the ordinary law, in a certain interior inclination of the person or promptings of the Holy Ghost." That decision rendered in 1909 and the most recent pronouncement of the Holy Father assure us that neither "Interior Motion" nor "Prompting of the Holy Ghost" is necessary. When Christ first called His disciples to His training school little could be said of them other than that they possessed fitness and had the right intention. So it is that we look for and ask for only these two qualifications, fitness and right intention. But what do the two terms imply?

Fitness in a student for the priesthood means three things: Sufficient spirituality, sufficient intelligence, and sufficient health. Sufficient spirituality in a student is not easily defined, but may be described as a generous amount of solid piety. Emotionalism is not a good sign for emotional persons act almost entirely according to feeling. They are positively superior on one occasion and on another are



just as positively inferior. For them life and all connected with it is a question of moods and fancies. Their philosophy is the false philosophy of "Thinking makes it so." Consequently religion and the acts of religion are relative. Theirs is certainly a frail house built upon the sand. Their piety lacks solidity and therefore cannot be depended upon.

Sentimentality is a type of emotionalism and should always be considered a red flag of warning to those who are directing vocations. The sentimental child is a perfect chameleon. It changes with its environment. At one moment it may be all aglow and seem to burn with an unquenchable love, at the next the temperature has been reduced to a lukewarmness that our Lord calls disgusting. The piety of the sentimental is so ephemeral that you cannot be sure it exists. It is here one minute and gone the next. Such piety, if it is piety, is not strong enough to stand the test to which the vocation of a Religious must be put. What then does solid piety look like? It is known by its constancy, evenness, unchangeableness. Your choice of the boy or girl for the religious life should be one who is solidly good, one in whom goodness is inherent, not the "Holier than thou" goodness but that goodness which is tempered with a generous amount of humility.

Sufficient intelligence refers on the one hand to judgment and on the other to mental ability. Certainly no one is to be recommended for the priesthood or the religious life who has not sound judgment. Prudence is a product of judgment and imprudence has never been and never will be tolerated by the laity in its priests, Brothers, or Sisters. The boy or girl who has a tendency to speak out of turn or to say the wrong thing at the right time or who lacks a sense of propriety should not be recommended to the seminary or the novitiate.

Another warning might be added here. In dealing with vocations to the priesthood we should be slow to encourage a boy whose marks are below the average. If he is having difficulty in his high-school course he will most certainly

have difficulty in his college course and during his theological training. To labor under such a handicap is an embarrassment which often results in the development of an inferiority or a superiority complex. The question of health could be passed over without comment were it not for our tendency to be oversympathetic. We mistake sympathy for charity and because some frail children appear pious or even are pious we immediately conclude they should be in religion. The seminary, the monastery, or the convent is no place for a rest cure. Indeed we would be much more considerate of the student if we encouraged him to remain home and grow strong before attempting to live under the restraint of a trying discipline.

In a word we can say the sum of the three terms implied in fitness is character and ultimately it is character we are interested in. Where character is present in abundance the person is said to be strong, dependable, and trustworthy. Where it is weak or undeveloped we are accustomed to consider the person unreliable. Certainly we would not expect to find the seed of vocation sown in one of weak character. The ground is poor and God is not planting in non-fertile soil.

After fitness comes right intention and by this we are to understand desire. The desire may be made known to us by the student or we may presume there is such a desire from the student's conduct. If the desire has been expressed we should not be too quick to give our assent before first studying the student's dispositions. The right intention is there but how about fitness? If good character, good judgment, sound piety, intelligence, and health are present along with the desire to enter religion let us not only encourage but also help the student towards the realization of his or her ambition.

Where no mention has been made of a desire to enter religion, even though we are convinced that the student has a vocation, we should make it known to him along what lines his future should be planned. Vocational guidance is

much needed in the high school and when given prudently is worth fortunes in happiness and success. It is not necessary for us to establish a department of vocational guidance where records are kept of the students' complexes in order to give sound advice about the future. Such a department is necessary and helpful in our large educational factories where teachers either do not know their students or are too busy to get down to fundamental education. Fortunately, in our Catholic schools, education is still, as the word implies, a drawing out or a leading forth. The teacher knows the ability of the pupils. He knows their handicaps and their discouragements. Through the application of the principles of christian charity and patience he is able to draw the student out and to establish in him the confidence necessary to bring success. This happy circumstance gives the teacher an opportunity it would be criminal to neglect.

Do not fail to realize the power invested in you. I think it safe to say that the future of the Catholic Church, at least in this country, is dependent upon you. You have long realized the influence you have upon the manhood and womanhood of our country, how their future will be shaped by the principles learned in this formative period. You must now realize that greater power is being bestowed upon you. From now on it will be yours to make or to break the Church of Christ in the United States. I propose this as a challenge and wish you to accept it as such. Of course God will always take care that "The gates of hell shall not prevail" and He will "Remain with us all days" without us and despite us. Again pastors and assistants will continue to interest themselves in vocations that come to their attention but you have a knowledge of students that gives you information that cannot be gathered by any one but the teacher. If you are alert and observant you can know students as no one else knows them and this knowledge can be used to the greater advantage of the student particularly with regard to vocation.

This power is yours to be used for the greater honor and glory of God. Don't fail to realize it and don't fail to exercise it. In the divine plan it seems that the burden of the success or failure of the Catholic Church in our country has been placed upon your shoulders.

There is no intention of offering the safest plan for dealing with vocations. It is scarcely right to say there is one plan that is safest for we cannot expect to build a single mould and fit each student into it. Our set-up in the Catholic schools as they are, however, happens to be ideal for dealing with vocations to the priesthood and the religious life if we will only make use of it. In religion classes there should be occasional talks on vocations and in these the students should be encouraged to open their minds to some one who knows them. Should there be students with clear signs of a vocation who are too timid to propose the matter to any one, we should, in some prudent way, make it known to them what we think they are best fitted for. A few suggestions here as to procedure might be apropos. Be careful not to embarrass the student by speaking to him in public about the matter. Do not force the issue by insisting on discussing the question if he does not wish to talk. Even where the student speaks freely on the subject let him be the one to open the discussions, otherwise he may experience a disgust from overemphasis. Once he has confided in you it is generally unwise to ask him to discuss the question with another. Before arrangements are made for entering the seminary or the postulate he should be told to consult his confessor about the advisability of taking the step.

While we propose to take this work seriously and shoulder the burden circumstances have placed upon us, we should not try to settle all questions of vocation in our schools. We should aim to help those who are obviously called and to prevent those who think themselves called but are certainly not fitted. The seminary and the postulate are the proper places for analyzing vocations and we shall leave this phase of the work to them. Our interest will be in sending

to the seminary or the postulate those who fulfill the requirements laid down by Pope Pius XI, a right intention in the aspirant, together with the combination of physical, intellectual, and moral qualities which make him fitted for such a state in life. And we will see to it that those who are intractible, unruly or undisciplined, are not industrious, have no aptitude for study and who will be unable to follow the prescribed courses with due satisfaction will be dissuaded from attempting a life in which they would be neither successful nor happy.

# SCHOOL-SUPERINTENDENTS' DEPARTMENT

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## PROCEEDINGS

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### FIRST MEETING

THURSDAY, November 14, 1935.

The semi-annual meeting of the School-Superintendents' Department of the National Catholic Educational Association was held in the Waldorf-Astoria Hotel, Wednesday and Thursday, November 13, 14, 1935. Problems incidental to the administration of Catholic-School Systems throughout the United States were discussed.

Thirty dioceses were represented. The Superintendents received an audience with His Eminence, Patrick Cardinal Hayes, and were addressed by Right Rev. Msgr. Michael J. Lavelle, P.A., V.G., Chairman of the School Board of the Archdiocese.

At the closing session, the following resolutions were adopted:

### RESOLUTIONS

The members express their reverence for and appreciation to His Eminence, Patrick Cardinal Hayes, Archbishop of New York, for the gracious hospitality given them and for his kindly words of encouragement in behalf of their work for the Catholic-School Systems in the United States; their gratitude to the Right Reverend Monsignor Michael J. Lavelle, P.A., V.G., Chairman of the School Board of the Archdiocese, for the inspiration of his presence at the opening session and for his clear statement of some of the major problems of Religious Education; to the Reverend Members of the School Board for the invitation to meet in the Archdiocese; and to the Reverend William R. Kelly, A.M., Executive Secretary of the Board, for his arrangements for our reception and for his constant solicitude in our behalf.

The Department regrets its sorrow at the passing of the Most Reverend Philip R. McDevitt, late Bishop of Harris-

burg, whose death deprives the Church of one of its most ardent promoters of the cause of Catholic education; the Parish-School Department of a past President; and the Superintendents' Section of a former Chairman, whose advice and counsel were frequently sought by members and whose organization of the schools in the Archdiocese of Philadelphia during his incumbency as Superintendent furnished the model after which many diocesan school systems have been patterned. May his soul rest in peace.

As always, the Superintendents reaffirm their deep interest in the teaching of Religion in our Catholic Schools. They realize it should inform the whole curriculum and these days when the various elements of the curriculum are being re-evaluated in the light of the needs of a changing world, the Superintendents express their interest in the efforts being put forth to make Religion permeate all school life and to translate its doctrines into action in accordance with the name of Catholic Education, so well expressed by our Holy Father, Pope Pius XI, in his Encyclical on The Christian Education of Youth: "The proper and immediate end of Christian Education is to cooperate with Divine grace in forming the true and perfect Christian; that is, to form Christ Himself in those regenerated by Baptism." . . . Because accuracy, thoroughness, and industry are of the very core of true Christian character, the Superintendents affirm their belief in the disciplinary values implied in the mastery of the fundamental subjects of the elementary-school curriculum.

The Superintendents are interested not only in the education of the students enrolled in the Catholic schools, but also in the religious formation of those Catholics who, for various reasons, are registered in public and non-Catholic institutions. In order to help solve this grave and present problem a definite school organization, an intelligently planned course of study, and adequately trained teachers are necessary. Since high-school pupils are especially beset with many dangers to their faith and morals, special efforts must be put forth to secure their regular attendance at religious instruction classes, study clubs, and discussion groups.

The Superintendents state their concern over the effects of the present economic depression upon the condition of the schools and over the heavy financial obligations faced by those responsible for Catholic Education. Moreover, the Superintendents express their sympathy with efforts being

made in various parts of the country to secure a share in the public funds in behalf of Catholic Education, either through direct subsidies to Catholic-school children, or through the extension of school-bus service, medical care, and the furnishing of textbooks to pupils, following in all instances, the judicious direction of each local Bishop.

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## SECOND MEETING

WEDNESDAY, April 15, 1936.

The annual dinner meeting of the School-Superintendents' Department was held at the Waldorf-Astoria Hotel, Wednesday, April 15, 1936, at 7.00 P. M. The address was given by the Most Reverend Edwin V. O'Hara, D.D., Bishop of Great Falls.

The following officers were elected for the term 1936-37:

President, Very Rev. Msgr. Francis J. Macelwane, A.M., Toledo, Ohio; Vice President, Rev. William R. Kelly, A.M., New York, N. Y.; Secretary, Rev. Thomas V. Cassidy, A.M., S.T.L., Providence, R. I.; Member of the General Executive Board, Rev. John I. Barrett, Ph.D., LL.D., J.C.L., Baltimore, Md.

THOMAS V. CASSIDY,  
*Secretary.*



# PARISH-SCHOOL DEPARTMENT

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## PROCEEDINGS

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### FIRST SESSION

TUESDAY, April 14, 1936, 2:30 P. M.

In the absence of the Reverend Michael A. Dalton, A.M., Superintendent of the Trenton Diocesan Schools, the Reverend Richard J. Quinlan, A.M., S.T.L., first Vice-President, opened the meeting with prayer. Briefly he expressed appreciation to Cardinal Hayes and the Reverend William R. Kelly for their invitation extended to this Department as well as to others, to hold the Annual Meeting in the Archdiocese of New York.

The Chair introduced the Reverend Henry M. Hald, Ph.D., Associate Superintendent of Catholic Schools, Diocese of Brooklyn, N. Y., whose paper on "The Principal of the Catholic Elementary School" was very well received. The Reverend David C. Gildea, A.M., J.C.L., S.T.B., Superintendent of Schools, Diocese of Syracuse, N. Y., discussed Father Hald's paper. Right Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., of Brooklyn, N. Y., the Reverend Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa., as well as several Sisters, whose names the Chair was unable to learn, entered into the discussion of the paper.

Sister Mary Immaculate, S.N.D., Teachers' College of Toledo, Ohio, read a most interesting paper on "Latin in the Primary Grades." Sister was able to base her paper on facts gleaned from her work in the Toledo Diocese. Her statements to the effect that a child of the first grade at the end of one year would have a vocabulary of 200 words and at the end of the sixth grade, a vocabulary of 1,000 words, created a real sensation among the listeners. Very

Rev. Msgr. Francis J. Macelwane, A.M., of Toledo, Ohio, who discussed the paper, pointed out that Latin is the language of the Church and we must teach it. During the discussion which followed, the question, how to find time to introduce such a program in the schools was raised. Special reference was made to the crowded schedules in schools where children study the language of their parents as well as the English. It was the general concensus that all would watch with a great deal of interest this program which is being launched in the Toledo Diocese.

Prayer and adjournment followed.

## SECOND SESSION

WEDNESDAY, April 15, 1936, 9:30 A. M.

The Chair opened the meeting with prayer.

Sister Miriam Emmanuel, A.M., Department of Education, College of Mount Saint Vincent, New York, N. Y., read a paper on "The Training of Teachers in Elementary Schools." This fine paper was followed by discussion on the part of the Reverend Edward J. Gorman, A.M., Superintendent of Schools, Fall River, Mass. Father Gorman stressed the importance of training teachers in Catholic Schools; that they may get a proper outlook on life, they must be grounded in the Catholic philosophy of life.

The need of Vocations to the Religious Life was brought up by Brother Joseph during the discussion of the paper.

The importance of electives for teachers during courses at Teachers' Colleges was likewise called to the attention of the meeting. The fear of overcentralization in education because of Diocesan Teachers' Colleges was also discussed from the floor.

Following this paper the Chair was empowered to appoint Committees on Nominations and Resolutions.

On Nominations: Right Rev. Msgr. John R. Hagan, D.D., Ph.D., Rev. David C. Gildea, A.M., J.C.L., S.T.B., Rev. Daniel F. Cunningham, LL.D.

On Resolutions: Right Rev. Msgr. Joseph V. S. McClancy, A.B., LL.D., Rev. William P. Clancy, D.D., Brother Joseph, F.S.C.

The Very Reverend Monsignor John J. Fallon, A.M., Superintendent of Schools, Diocese of Belleville, Ill., read a paper on "Multi-Grade Classrooms." Right Rev. Msgr. John M. Wolfe, S.T.D., Ph.D., Dubuque, Iowa, led in a lively discussion of this very practical and well-prepared paper. Monsignor Wolfe noted that every teacher has a multi-grade classroom.

The Reverend Francis J. Byrne, D.D., Diocesan Superintendent of Schools, Richmond, Va., spoke of the problem existing in the Southland.

Adjournment followed, closing with prayer.

### THIRD SESSION

WEDNESDAY, April 15, 1936, 2:30 P. M.

Prayer by the Reverend Chairman opened the meeting.

"The Teacher-Training Problem in Geography" was the paper offered by Sister M. Kieran, H.H.M., A.M., Sisters' College, Cleveland, Ohio. Sister, in her informative paper, stressed the point of thinking Geography as well as the importance of a well-prepared curriculum. Right Rev. Msgr. John R. Hagan, D.D., Ph.D., Superintendent of Schools, Diocese of Cleveland, discussed this paper and expressed the need of preparation of the teacher. Following his discussion Sister Kieran explained a test program sponsored in the Cleveland Diocese.

The Reverend Roger J. Connole, The Catholic University of America, Washington, D. C., read a paper on "Integration in Relation to Curriculum-Making." Father Connole expressed the idea that a curriculum might well be built about one major subject. Rev. Joseph G. Cox, J.C.D., Associate Superintendent of Schools, Archdiocese of Philadelphia, Pa., led in the discussion which followed.

Prayer and adjournment followed.

## FOURTH SESSION

THURSDAY, April 16, 1936, 9:30 A. M.

The last session of the Department was opened with prayer by the Chairman.

"Catholic Reading: A Vital Force in the Catholic-Action Movement Among Boys and Girls," was the paper offered by Sister Cecil, C.S.J., Professor of Children's Literature, The College of St. Catherine, St. Paul, Minn. Sister pointed out the need of humanizing the characters of Catholic Juvenile Literature as well as elevating its literary worth. The Reverend Daniel F. Cunningham, A.M., LL.D., Superintendent of Schools, Archdiocese of Chicago, Ill., led the discussion which followed. The need of teaching the mechanics of reading was brought out by several of the Sisters present.

During the discussion of this paper the Most Reverend Francis W. Howard, D.D., and the Most Reverend John B. Peterson, D.D., visited the meeting. Bishop Howard spoke on the real tragedy which confronts the youth of the land because of lack of occupation. He pointed out that a taste for good reading will help the youth of our land pass many a wearisome hour. Bishop Peterson stressed the importance of giving children a taste for good reading by the teacher being a reader of good literature.

The Reverend William E. Campbell, Ph.D., Rector, Church of Our Lady of the Sacred Heart, Hilltown, Pa., gave a very effective lesson on teaching music to the blind. All were touched by the ability of the blind children present to respond to his teaching.

The report of the Committees on Resolutions and Nominations followed. The following resolutions were presented:

## RESOLUTIONS

The Department pays its singular debt of gratitude to the Archdiocesan School Board for the comfortable accommodations given for its sessions. In addition, it notes with high approval the courteous handling of the proceedings by the Reverend President, the variety and sound

value of all the papers and the fine discussions from the floor which unveiled the educational projects of so many dioceses.

The convention came into being immediately after the announcement by His Eminence, Cardinal Hayes, of his appointment of the Reverend William R. Kelly as Superintendent of Schools in the great Archdiocese of New York. To the new occupant of a post of prominence and service, occupied in the lengthening past by so many outstanding national Catholic educational leaders, we offer the congratulations of the Department and also predict years of joyous and fruitful labors.

The meeting this year was especially marked by many valued contributions of information and cultured presentation from members of the various Sisterhoods. It is with becoming and timely grace that the Department has entered upon the policy of placing Sisters in many of the posts of officers.

The Department looks with pride, prayer, and hopefulness upon the programs of so many dioceses to organize still further the preparation of the young Religious for the position of classroom teacher and of those who will, in the future, take up the duties of the important office of Principal.

The efforts being made in some sections to introduce Latin as a second language of the primary grades, to aid by advice and plans the teachers of the multi-grade classroom and to deepen the training for the effective imparting of geographical knowledge are so many steps ahead in the initiative of Catholic education.

Special attention to the musical training of our Catholic blind and the determination to instill into our grade children a taste and a talent for Catholic reading are very vital aims of our approved common school education.

The study of the curriculum of the grade schools which the aim of improving the efficiency of our Catholic schools ever demands will result in a closer knitting of the elementary and the secondary schools and the publicizing of the unity of Catholic education and its distinctive American character.

Respectfully submitted,

JOSEPH V. S. McCLANCY.  
WILLIAM P. CLANCY.  
BROTHER JOSEPH, F.S.C.

Following were the officers nominated: President, Right Rev. Msgr. John M. Wolfe, S.T.D., Ph.D., Dubuque, Iowa; Vice-Presidents, Rev. William P. Clancy, D.D., Hooksett, N. H.; Rev. Carroll F. Deady, D.D., S.T.B., Detroit, Mich.; Rev. James H. Long, A.M., San Francisco, Calif.; Brother Luke, C.F.X., Brooklyn, N. Y.; Sister M. Immaculate, S.N.D., Toledo, Ohio; Sister M. John, S.S.N.D., Malden, Mass.; Secretary, Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.

Members of the General Executive Board: Rev. Felix N. Pitt, A.M., Louisville, Ky.; Rev. David C. Gildea, J.C.L., A.M., Syracuse, N. Y.

Members of the Department Executive Committee: Rev. Francis J. Byrne, D.D., Richmond, Va.; Rev. Leon A. McNeill, A.M., Wichita, Kans.; Rev. Edward J. Westenberger, Ph.D., Green Bay, Wis.; Brother George N. Sauer, S.M., Dayton, Ohio; Sister Scholastica, Buffalo, N. Y.

It was moved and seconded by Father Cunningham and Father Dillon that the resolutions be incorporated in the minutes and that the nominations be closed. The resolution was carried and the Secretary cast the vote for the assemblage.

Right Rev. Msgr. John M. Wolfe, S.T.D., Ph.D., the new President, made a brief address, thanking the outgoing officers in the name of all present for the success of the meeting.

The final meeting was adjourned with prayer.

T. EMMET DILLON,  
*Secretary.*

## PAPERS

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### THE PRINCIPAL OF THE CATHOLIC ELEMENTARY SCHOOL

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REVEREND HENRY M. HALD, Ph.D., ASSOCIATE SUPERINTENDENT OF CATHOLIC SCHOOLS, DIOCESE OF BROOKLYN, N. Y.

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It is a far cry from Mark Hopkins' definition of a school as a boy on one end of a log and a teacher on the other to the institution today with its numerous pupils, professionally trained teaching staff and imposing building. Probably, some of us yearn for the simplicity and freedom described by the distinguished President of Williams', but circumstances have so girt us about that we must look upon the school not only as a place of learning but as an organization to be administered and supervised. It is also from the administrative viewpoint a very important unit in the diocesan system of education.

At the head of the school stands the principal, who is the local authority, leader, chief teacher, coordinator, and responsible agent. He is the *principium* from whom authority, learning, and inspiration flow. He is also the important link in the system that binds the school to other schools and institutions, and holds it close to the parish that mothers it.

The principal of a Catholic school has many more contacts with authority than the public-school principal. First of all, he is the local authority representing the superintendent who is usually the bishop's vicar general in educational matters. This relationship presupposes that the principal will see to it that the course of study is being followed, that the administrative details prescribed by the superintendent are being carried out, and that diocesan regulations are being observed. It is only unswerving and unquestioning loyalty to the bishop's representative that will keep the school in step with the other schools of the diocese.

Disloyalty, disregard of regulations, and disobedience eventually wreak their harm on the school in the form of a disorganized teaching staff and poor, unbalanced instruction.

Secondly, the principal is the pastor's representative in the conduct of the parish school and, as such, is a parish official. To bishops and priests has the divine command, "Going forth, teach ye!" been given, but the principal, who is the head teacher, fulfills this command vicariously for the pastor and his assistant priests in behalf of the children of the parish. The principal watches over the care of the material fabric of the building, the supplies, the textbooks, and handles the thousand and one details that need constant supervision to protect the financial interests of the parish. He is, therefore, a parish economist who realizes that the school has been created and is being maintained by the hard-earned pennies of the poor and by the constant exertions of the pastor. The principal tries to lift from the shoulders of the pastor the numerous details that accompany the operation of an efficient school.

One would make a mistake, however, to believe that the principal's obligations to the pastor and the parish are only those of teaching religion and practicing wise economy. The principal is the agent who integrates the work of the school with the practice of religion in the church and who secures the cooperation of the home in the educative process. Church, home, and school are the supernatural and natural agencies ordained for the training of the child. It is the principal's delicate and difficult task to effect the cooperation of each agency in the formation of the true and perfect Christian.

Thirdly, he has intimate, filial relations with his religious community. Teaching orders rightfully regard the schools staffed by their members as a community system, and are jealous of the scholastic standards maintained in them. The principal stands for the community interest in the school. He sees that the traditional teaching spirit of the



community's founder permeates his teaching staff and is transmitted to the pupils.

Besides the duties of principalship he may also be charged with the responsibilities of superiorship. As such he has multifarious relations with his teachers who are thereby rendered his subjects. More frequently than not, the principal and superior are the one person. It is not within the scope of this paper to discuss the advisability of continuing the age-hallowed custom, but it seems reasonable that where a school is large and supervisory duties correspondingly heavy, the two offices should be separated and vested in different persons. Frequently, too, one finds a Religious who makes a splendid principal but is temperamentally unfitted to be the superior, or vice versa. It should be kept in mind that whenever principalship and superiorship are held by different persons, only those should be appointed to the offices who can work in harmony with each other. Petty jealousies arising from divided authority harm the general cause, disrupt the teaching staff, and beget indifference, lack of interest, and ultimately, poor teaching.

Of course, it is within the school itself that the principal's ability and authority are given full scope for the weal of the school. There are three paramount functions which it is his duty to perform. The school must be organized; once organized, it must be administered; and the teaching and learning processes must be supervised. In a sense, organization is a temporary function, while administration and supervision are permanent. Of the three, the last is the most important because it is more directly concerned with teaching and learning than the other two. The greater portion of the principal's time should be given to it. Just how many hours must be determined by local circumstances. Office work must be reduced to the minimum; in large schools a clerk should be hired to take care of it in order to free the principal for the regular visiting of the classrooms. That principal is unfortunate who, in addition to the burdens of his position, is enmeshed in the toils of regular class-

room teaching. Where such is the case, supervision becomes almost impossible except in those fitful and uncertain periods when a special instructor relieves the principal of his teaching duties. Doctor Campbell, of Pittsburgh, has an article in the current issue of a clerical magazine entitled "Free the Principal," in which he makes a plea for the principal to be free from the exactions of classroom teaching so that more time might be given to the administrative and supervisory work of the school. We heartily join him in the wish that more of our principals be given the desired liberty. It will reap a rich harvest in better organized schools, more skilfully administered, and better supervised classrooms with consequent improvement in teaching and learning.

We admit that many of our schools are so small that a free principal is unnecessary and might even be hampering to the teacher's initiative. Supervision in small schools might be too close and even offensive. It is our belief that eight or more rooms require a free principal. Such belief has been written into a diocesan contract with the teaching communities.

Supervision is not inspection, nor is it, as some term it, "snoopervision." It is not a fault-finding process. If it is, it is obnoxious. It may even degenerate into a subtle kind of torture. If it is to be of any worth, it must be motivated by a spirit of kindness, of helpfulness, of encouragement.

From what has been said it can be deduced that not every one is fitted to be a principal, either by nature or grace. Certain qualifications are necessary. They are many and important. There are a few that are to be taken for granted, such as being a good Religious and the possession of good health. Some qualities are quite rare but obviously necessary; they are tact, common sense, intelligence, sympathy, kindness, a cooperative spirit, largeness of vision and, especially, leadership. We might describe these as minimum essentials. There are others that are invaluable

to their fortunate possessors; for instance, a pleasing personality, a liking for system and order, a "head" for details, and a good time sense. In addition our ideal should be capable of intellectual growth, of evaluating and appreciating new methods, and especially of inspiring confidence in the superintendent, the pastor, the teaching staff, the pupils, and their parents.

There are professional qualifications which are necessary, but before we describe them may we interject a few thoughts that might set these qualifications in their right perspective. We believe that there should be definite standards for a principalship. Gone are the days, we fondly hope, when a superannuated teacher would be made a principal in order to get him out of the classroom. We have even heard those who should know better say, "What else can we do with him?" *Promoveatur ut amoveatur!* Or when principalships were assigned in order of vocation or for reasons of age. Or when the new principal would look upon the position as a retirement from active life and, therefore, a sinecure that would enable him to devote his time to pleasant diversions. *Otium cum dignitate!* We know of one principal, a lady, whose first official act was to secure a comfortable rocking chair and ottoman for her office; her chief function thereafter seemed to be the doling out of pencils and copybooks to awe-struck little children who beheld her snugly ensconced in her chair.

In order to avoid mistakes of this kind, definite scholastic and professional standards should be set up and carefully observed. Since the principal is a *quasi*-diocesan official in charge of a school which is a unit in the diocesan system, the diocese has a right to require certain qualifications. In what other manner can it protect the welfare of the schools under its jurisdiction? The mere possession of the qualifications should not entitle the holder to a principalship. Before appointment the community should ascertain whether or not the candidate is acceptable both to the pastor, who represents the interests of the parish, and to the superin-

tendent, who represents the diocese. The standards should be set up by the diocese with due regard to state and local requirements. Naturally, the standards will vary for different parts of the country.

The following requirements are offered in order to make our thoughts on the subject more definite; they constitute not an absolute but a relative standard to be changed and adjusted by the diocese to local conditions.

- (a) A minimum of ten years as a professed Religious;
- (b) College graduation or its equivalent—the acceptance of the latter in lieu of a degree to rest with the diocesan authorities;

(c) Professional training pursued, if possible, in an accredited Catholic institution of higher learning. In addition to the ordinary teacher-training courses, the candidate should have thorough courses in the Catholic philosophy of education and in elementary-school administration. Opportunity for service is open to our colleges and universities in offering these courses. The courses in philosophy and administration should not be taken in non-Catholic universities, because aside from our general attitude to the taking of courses in these institutions, they are in no position to give our teachers or principals the kind of instruction they need, particularly in philosophy and administration;

(d) At least five years' successful experience in classroom teaching, preferably in the lower, middle, and higher grades of elementary school and in the first year of the secondary school.

We would regard this standard, not as an ideal, but as a practicable norm which most of our teaching communities can attain with little difficulty. They would not be placed under great hardships if diocesan authorities would specify a date after which all appointees would be required to meet the standards. Principals already in office whose qualifications do not meet the standards might be encouraged to take the courses.

Even with the possession of these qualifications a principal cannot be satisfactory unless there is an effort on his

part to keep intellectually alive. Life and progress should be synonymous. Reading, study, observation, and discussion are needed if the principal will fulfill his duty as the leader of his staff to whom every teacher can look for help and guidance, and as the exemplar of all that a good teacher should be in order to encourage and stimulate them. The latest methods, the most recently published texts, and the results of the latest researches in the field should be known to him. His knowledge should goad his initiative, fire his zeal, and with the cooperation of his staff should become practical in the work of the classroom within the bounds set by superior authority.

It is upon well-trained, cooperative, zealous principals that the future of Catholic elementary education largely depends. It is in vain that the diocese will build up a system if the important administrative unit of the principalship is weak. Better schools depend on teachers; but the principal, who is the head teacher, must be a leader. There is no room for inferiority or mediocrity. The schools need the best. The teaching communities have a right to expect it of their appointees; and the diocese a right to demand it for the success of the system.

Lest the words of this paper be misunderstood, may we close with words of appreciation for the splendid work that has been and is being accomplished by our principals in behalf of the cause of Catholic education. The past has seen almost insurmountable obstacles to our teacher- and principal-training programs. The obstacles have not overwhelmed us; they are being met and overcome, and today we are entering upon a new phase of our work—a day of greater coordination of effort. Our schools are no longer isolated endeavors, but they are being welded into strong systems of education built on a sound philosophy, controlled and guided by episcopal authority. This does not mean loss of independence or lessening of initiative. But it does mean controlled effort, unity of purpose, team work, initiative and

freedom with the benefits of authority. It means greater responsibility for leadership on the part of the principal for the individual school and on the part of the superintendent for all the schools of the diocese. May we hope that the principal will be thoroughly prepared to play his part well in the development of our schools!

## LATIN IN THE PRIMARY GRADES

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We shall try to explain to you the platform of Latin in the grades, a project of the diocesan school system of Toledo.

Let us consider the advantages of learning a second language in the primary grades. A child regards words, like the vital organs, as something inborn. In learning a second language at the outset, he begins to realize that exact knowledge of meanings is essential, he is compelled to see familiar ideas from a new point of view. The feeling and heart of the English language are not known by the child who knows only English.

But why select Latin as the second language? Compared with modern languages, Latin has no difficulties of pronunciation or spelling. Ability to think in Latin gives the advantages of an orderly mind. This power cannot be gained through a short course begun with adolescents, who are impatient of the ABC of a language. A pupil who knows no highly inflected language cannot know grammar. Latin is one of the main sources of several modern languages, including our own.

What is the best way to learn a new language? The best way to learn a language is the simplest way, as a baby learns new words. Children learn by the magic process of imitation. In the early years of life, probably up to the age of eleven or twelve, a child is bilingual; i. e., is able to learn a second language or even several languages without questioning about constructions and forms used. Somewhere about the eleventh or twelfth year, however, nature seems to withdraw that gift. At that time it becomes necessary to teach him the forms of syntax, in order to satisfy his desire to understand the structure of the new language. In the past years, we have, more or less, closed

the young child's mind to language as soon as possible; we have destroyed his receptive bilingual power; and we have forced language on him, in a most unpalatable form, later.

Our problem is to give the child not a series of wholly new experiences, but to furnish him with a new mode for expressing the activities on which his daily interests are wont to center. Repetition alone will enable the child to pass from the stage of understanding to the stage of mastery. Singing is one of the best aids in acquiring a foreign language. Words and phrases repeated in a song are not readily forgotten. Roman primary education was largely aural-oral, and this, too, not merely from the scarcity of books, but from the conviction that the living voice is needed to make a deep impression on the mind and memory of the child.

The tentative plan of teaching Latin in the elementary grades of the Diocese of Toledo provides for purely aural-oral work in the first and second grades. The subject-matter is correlated with singing, physical exercises, dramatization, classroom expressions, hymns and prayers, catechism and Bible history, arithmetic, and art. In the third grade, reading will be introduced. The aural-oral work will continue throughout the grades. The formal study of grammar will be begun in the seventh grade or first year of the junior high.

If the child uses a conversational vocabulary, to express his interests, he will not be equipped to read the works of Caesar and Cicero which have a literary vocabulary. If a child has read English for eight years, he is not equipped to read Burke's speech on "Conciliation with America." The American child, however, through learning words that deal with the common things of life as home, school, church, pets, toys, animals, flowers, food, etc. will realize that the Roman child had interests much like his own. This realization will tend to impress upon youth the fact that human nature is fundamentally the same at all times and in all



places, and is in need, consequently, of some fundamental laws imposed by the Creator.

The difficulty of Latin is due to the inflections. Young children, however, learn by imitation and absorption, and do not worry about grammatical difficulties. One great drawback with maturer children is the complex created by having heard that Latin is difficult. If we get children before this more sophisticated age, they will take to it more naturally, just as the little Roman boy picked up as complicated a language as the Greek, with absolutely no difficulty from the Greek slave who cared for him when a mere child.

The elementary-school curriculum, however, is too crowded. This is true. Let us make time by dropping inconsequential matter. Let us correlate subjects, and we shall find time for something else that is valuable.

Latin, the official language of the Roman rite, is certainly valuable. In the Middle Ages, even the illiterate children who were required, like the educated pupils of schools, to learn the Latin prayers, hymns, and psalms, by the aural-oral method, acquired a fairly good understanding of the meaning of those prayers and hymns. One happy result of this liturgical instruction was that Catholic congregations were able to take part in the recitation of the Latin breviary and to understand the living appeal of the Latin missal and ritual.

Mastery of Church Latin occupied first place in the curriculum of studies in medieval schools. Familiarity with Latin was acquired by conversation in and out of school. Conversational practices made Latin a living language. Every graduate from the common school had acquired in Latin an international language, which overcame the barriers to free intercommunication between people of various nationalities.

In many of our Catholic schools, Latin is not taught as a living thing, so that the Mass is part of us and we of the

Mass. I was in the second year of high school before I understood what the priest said when he distributed Holy Communion. I thought he repeated the words of Consecration. The child can easily learn a considerable portion of the Latin Bible. The Latin of the Vulgate is real and living Latin, and much nearer to idiomatic English than Caesar's *Commentarii de Bello Gallico*.

In the Church, here in America, there seems to appear a great liturgical movement. Gregorian chant offers Catholic children a very fine opportunity of learning a great deal of Latin very easily. Their memories must be filled with words and phrases, and this can be done very well through singing.

Miss Ella Frances Lynch, founder of the Institute of Domestic Education, an expert on child training, has taught Latin to six-year-old children for twenty years. A French course for children from six to ten years of age, developed in Cleveland, under the editorship of Dr. Emil B. de Sauzé, utilizes the child's wonderful power of bilingualism. There are little people from five to eight who understand both German and English, and converse in both languages. Others know Polish and English; some know Spanish and English. Toledo has some little tots who are learning English and Latin.

We hope these little tots will later study the literature of Rome, for it will connect them in a living way with what seems, but truly is not, a dead past. The ancient life, by thus stimulating the historical imagination and carrying it out of the present, tends to give balance to the mind, checks crudeness of judgment based on a narrowed induction of things which, being close at hand, are apt to assume undue importance. Neither the Hindu nor the Chinese language and life would serve because they are not our past. Eternal Rome is our past. The Latin language and the study of classic antiquity are the chief bonds for western nations with the humanities, by bringing us down step by step through all the vicissitudes of Christendom to our own age,

and giving us a sound sense for the moral forces and the moral issues that now concern us. The merely modern man never knows what he is about.

Latin, a window for the child's mind, from these times to all other times, and from this place to all other places, is the mother tongue of Catholics. Ignorance of Latin, the mother tongue of Catholics, can be overcome in the period expressly calculated by nature for grounding in the mother tongue; namely, in the early years of childhood. We cannot continue to close the young child's mind to language as soon as possible, destroy his receptive bilingual power, and force language on him, in a most unpalatable form, later.

## THE TRAINING OF TEACHERS IN ELEMENTARY SCHOOLS

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There is much inquiry today concerning the certification of teachers, especially in elementary schools. Excellent preparation has become a central concern. Religious teachers, in their loyalty to God's cause, are eager to meet reasonable requirements.

What, then, should be the nature of such training? Obviously, the preparation should be in conformity with the essential qualifications of the teacher. We shall, therefore, consider first these qualifications and later the means of providing them.

In order to fulfil her sublime office, a teacher should possess four indispensable characteristics. These are comprised under the intellectual, the professional, the psychological, and the personal aspect. The intellectual feature pertains to the teacher's scholarship. Not only must she know accurately and comprehensively what she teaches but she should know more than that; otherwise she will not have a fertile background for illustration, application, and correlation.

An example of this is apparent in teaching poetry. Poetry by means of rhythm, rhyme, and picturesque diction can be made very appealing to young children. The teacher who has studied it in college has an extensive field from which to explain beautiful words, thoughts, and emotions as well as to motivate by commenting on the poet's purpose or style. She can deftly unlock the mystery of the rhyme scheme. In short, when the children see how much she finds in the poem, they will be induced to look for similar

effects. Enthusiasm is contagious! It was caught surely after a charming lesson on Father Tabb's:

#### A CHRISTMAS CRADLE

Let my heart the cradle be  
Of Thy bleak Nativity!  
Tossed by wintry tempests wild,  
If it rock Thee, Holy Child,  
Then, as grows the outer din,  
Greater peace shall reign within.

for a beaming tot exclaimed, "O, just think, how Baby Jesus fits into my heart! Now I must be a good girl."

The higher elucidates the lower. It distinguishes keenly between essentials and non-essentials of lessons; it furnishes a survey of the whole subject and allows fitting perspective for related topics. Culture and the capacity to think intensely are necessary traits.

The professional element applies to the technique of teaching. Power to teach effectively and economically is secured by methodology. Method is, after all, merely the process of doing. Evidently there must be an efficient or an inefficient way of accomplishing everything. Hence, teachers should strive to discover the best methods. Talent trained produces great art. Method is a help, not a hindrance. Resourcefulness and experience will enable the teacher to determine and to vary requisite technique.

For instance, methodology states the importance of drill. Young teachers are apt either to neglect drill or to continue it too long in the same fashion. Variety attracts. If you are drilling the multiplication table of 2, have several devices. At one time draw a ladder on the board. Let the variable numbers be written on the rungs of the ladder and let the pointer have attached to it a card whereon is printed "2." When you point to a rung, the class or an individual will give the answer. At another time use a castle. Let the variables appear in the windows of the building. Use the same pointer and proceed as before. This

appeals, further, to the play instinct in children. They like games. Moreover, through them they learn with considerable ease and satisfaction. No wonder wise teachers use them.

It is one thing to know; it is quite another thing to impart. Teaching must cause others to know and to grow. Unless beginning teachers realize this, they will talk too much to the class instead of securing pupil-activity. Maximum pupil-activity is stressed today, for the child learns by making his own effort. Furthermore, he is eager to do things. Methodology advises you to capitalize this tendency. For example, let them compile scrap books. A project in history would permit them to collect optionally pictures, clippings, poems, and anecdotes relating to a desired topic. The pictures could be mounted in chronological order. Don't you think that pupils will grasp history more vividly through this procedure than through unvaried textbook recitations? Pupils will feel that school is a real place and that they can take a part there. It interests them; they will be happy there, and they will learn history instead of memorizing dates and events.

Are beginning teachers aware that children are intensely fond of writing on the blackboard? Methodology would tell them to allow pupils to participate in blackboard exercises. Above all, do not deprive the shortest tots of the pleasure of writing on the board!

General methodology would demonstrate that punishment must be constructive. Do you consider that the following teacher applied this principle? A pupil who always erred in past participles offended once more by saying, "I have wrote the sentences." Forthwith she told him to copy "I have written" one hundred times. He completed the task. Here are the contents of the note which he left on the teacher's desk: "I have wrote 'I have written' 100 times. Now I have broke my pencil."

The psychological qualification refers to the teacher's understanding of the pupil. She should consider the child

physically, mentally, emotionally, morally, and spiritually. The child's notions are very different from the adult's. Often while the teacher is explaining geography, the child is wondering whether the teacher ever were just a little girl. The teacher should be familiar with the laws of psychic development. All sound pedagogy is based on psychology. Besides, she should endeavor to gain insight into individuals, so that she may apply profitably general laws of mental and moral training. Remedy follows diagnosis, while diagnosis depends on knowledge of particular cases.

For instance, when pupils fail, a teacher may either regard them as mentally retarded or may blame herself. Yet neither may be the case. If the teacher conferred privately with the unsuccessful pupil, she might discover that the child comes from a poverty-stricken home, that he has little nourishing food, and that he has no place to study quietly. How can so unfavored a pupil make normal progress? The teacher needs to encourage and help him. It is remarkable that he really has made any effort. Severity on the part of the teacher would be a crushing blow. Defective hearing is another reason for dullness, guessing, and delayed obedience. A misunderstanding teacher, dealing harshly, might provoke resentment in a child. Indeed, a behavior problem might easily originate here. Seldom are the behavior problems of school children rooted in malice. Ill health, uncontrolled anger, minor mental disorders, bad example at home, and a desire to attract attention may contribute to a child's misconduct. The remedy would be determined by the cause.

Teachers need to be conscious of the child as well as of the curriculum. Which of these two teachers will secure better results? A pupil, having been questioned as to the date of the settlement of Rhode Island, replied, "It was about 1600." One teacher answered, "Wrong! It was 1636. Why didn't you study carefully?" Another teacher answered, "Well, that's pretty close. Come now, can't you

try to give us the exact date?" Which helps the child more mentally and morally?

Prospective teachers need to be convinced that they should not frighten pupils. Fear is already too prominent in many children and it may deter them from self-activity. Foolish threats are ridiculous, for somehow children are sure that they cannot be flayed alive, whatever "flayed" means! Often, truly, an earnest teacher makes mistakes, because she neglects the psychological factor. She need not, either, be continuously analyzing pupils. Her intelligent sympathy and gentle firmness will evoke their confidence and cooperation.

Is personality important? A great teacher communicates more than information. Even unconsciously she exerts a marked influence. Consequently, all educators expect her to be endowed with strong character and high ideals. Pupils discern and imitate. In fact, few adults perceive how alert children are. Perhaps this boy's father would have been amazed to hear the following story about his son, Johnny. Johnny, who had broken off a branch of one of his father's trees, was reproved by his sister. "What," she inquired, "do you suppose father would say, if he knew you did that?" Johnny replied at once, "O, he'd say trees aren't made as well now as they were before the war."

Tact, resourcefulness, enthusiasm, justice, gentle decision, and virtue are vital. A tactful teacher who knows that a habitual latecomer desires to take charge of the blackboard will assign him the task of putting out the chalk immediately before class. He will be there to do it, too! A tactless teacher would deprive him of all blackboard privileges as a punishment. Who assists him to form the habit of arriving early? A tactful teacher knows how to praise and correct properly. She might return a composition with this comment: "Spelling poor—grammar good," or "Grammar improved but could be better."

A just teacher who gives little Freckleface smiles and encouragement as willingly as she does to little Percival



wins the respect of her class. They expect her to rebuke Percival also, if ever he does neglect his homework! Pupils will forgive much, if justice prevails; otherwise they lose confidence in the teacher. A noble life, radiating much of the truth, goodness, and spiritual beauty of which she speaks will be an uplifting force. Catholic teachers and especially religious teachers have the genuine source of spiritual enrichments—communion with Christ our Lord!

These, then, are the four pedagogical requisites. How shall they be provided? Scholarship would require three years at college, preferably a baccalaureate degree. Professional skill would be advanced by educational theory and practice. Such courses are given in normal schools and teachers' colleges. New York State no longer approves of elementary training in liberal arts colleges. The desirable time is three years. In all these courses the practical, functional atmosphere must be evident. The essential qualifications already discussed should be held as definite aims before prospective teachers. Thus the interdependence of theory and practice will be realized. Educational psychology, principles, philosophy, and history of education explain the "why" of teaching. The "how" is demonstrated in general and special methods. General method should include laws of teaching, lesson types and plans, projects, socialization, classroom hygiene, management, discipline, and character formation. Special method concerns the presentation of specific subjects; such as arithmetic and spelling; it should provide also for a review of content. Observation and practice teaching complete the technical program.

The latter courses will put student-teachers in a position to see pedagogical laws applied and to apply them themselves. In observing they should have specific objectives. For instance, they should try to discover what was the aim of a lesson and whether the assignment flowed from the lesson. They should write clear reports of the observation and express their reactions. During practice teaching

they will appreciate the advisability of a professional code involving loyalty, service, and respect in relation to principals, colleagues, and pupils.

The psychological feature may be furthered by meaningful study of books and children. The books should include general and child psychology. The classroom and the playground furnish beneficial situations. A little psychology plus ardent love of God and of souls will effect more than abundant mental analysis alone. Simple, kind interest wins the child, while cold scrutiny repels him. Self-knowledge, too, yields discernment of human nature. A simple plan for acquiring knowledge of pupils is to keep a file of small cards on which each one's name is written. Note under each name the good and the weak points, school progress, your treatment, and the result. Teachers should be encouraged by remembering that they are thus aiding children to unfold their God-given powers. Then through the routine these sentiments may rekindle zeal:

"I just teach school. But poet's thrill  
And singer's joy, and soldier's fire,  
And statesman's power—all, all are mine;  
For in this little group where still  
I just teach school  
Are poets, soldiers, statesmen all,  
I see them in the speaking eye,  
In face aglow with purpose strong,  
In straightened bodies, tense and tall—  
When I teach school."

How shall the last dynamic trait be attained? It involves the comprehension and the practice of moral principles and ideals. The grace of God and human effort are pivotal elements. Frequent self-denial in little things paves the way for character by strengthening the will. Catholics who imbibe the mind and the heart of the Church have marvellous advantages here. Religious teachers have the opportunity to drink copiously of the waters of the spirit. The spiritual life is the reservoir of fruitful achievement.

A teacher, steeped in God, will be potent in assisting children to develop mentally and morally.

A non-Catholic writer praises the teacher as "one who stimulates growth of soul." A speaker at a non-sectarian convention said, "Whatever the teacher's training and ability, her success must be measured finally by the three requisites of genius, the first of which is Soul; the second, Soul; and the third, Soul." How exalted, then, must be the role of religious teachers! Their significance cannot be computed. Privileged to participate in a glorious activity of the Church, they will be willing to prepare adequately and to progress. With the Divine Teacher as the Magnetic Inspiration of prayer and work, their training will be solidly established. Relying on Him Who is both their Model and the Life of their souls, let all those engaged in Catholic schools, therefore, be filled with holy enthusiasm and courageous confidence! They are heeding our Lord's own words, "Suffer the little children to come unto Me, for of such is the Kingdom of God."

## MULTI-GRADE CLASSROOMS

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VERY REVEREND MONSIGNOR JOHN J. FALLON, A.M., SUPER-  
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Education in the United States and education in the world today owes an eternal debt of gratitude to Catholic education in general and to that phase of Catholic education in particular found in the United States. Perhaps the history of education for the past two decades will be read by future generations under a caption: The Era of Great Paradox. It marks a period of unprecedented progress in beautiful school buildings and astounding equipment, an era of scientific educational research, an era when higher education was put within the reach of every girl and boy. It also marks an era of constant change in educational theory and practice, an era lacking a solid philosophy of life and consequently a solid philosophy of education, an era of doubt and confusion. We of the Catholic educational system felt at times, perhaps, that our resources were far too inadequate to even think of trying to compete. We were told that we were only marking time and many in our own ranks openly rebelled. The bulletins of the National Catholic Educational Association are very demure compared with other national educational bulletins and periodicals during the same period, but today they stand a solid proof that we did not fail to progress, that we have done some good solid educating despite our poverty and the added burden of double taxation. We failed in many and perhaps most of the new norms and physical standards, but we did not fail to educate. We had a solid philosophy of life and solid philosophy of education to which we most tenaciously held. October, 1929, found us accustomed to operate on a small budget and well able to accomplish our lofty aims and purposes under trying circumstances. Without hesitancy I say

we as Catholic educators are not floundering or groping our way. With all our faults and shortcomings we are giving children a solid intellectual training.

The subject of this paper has to do with one of the trying circumstances under which we carried on the work of education and are carrying it on today—Multi-Grade Classrooms. The mere mention of multi-grade classrooms is supposed to send a shudder of horror up the spine of every truly modern educator. It would be a mistake to assume this attitude and ignore the fact that a large number of multi-grade classrooms exist or to look upon them as anything other than a more or less necessary permanent class arrangement in both urban and rural schools for many years to come. It is better to consider these classrooms as they exist, to study reliable educational teaching methods that are distinct aids in teaching the classes in these rooms and to say a word of encouragement to the great body of teachers in multi-grade classrooms.

When we listen to some of the great educational theories and when we read articles and scientific formula for successful teaching printed in educational periodicals and magazines we are apt to be carried away by the glory of it all and rendered totally unconscious of the real and practical. So much has been written, spoken, and even shouted about the exact number of children in a class that can be successfully taught by one teacher, the exact number of grades that can be handled by one teacher, and the sentimental reference to the passing of the one-time little red schoolhouse that we are led to believe that all these beautiful theories predominate in our American schools and forget truth lies with the exact opposite.

Let us glance for a moment at the statistics gathered by the National Survey of School Finance for the nation as a whole. It gives us a study of the attendance of nearly 100,000 schools scattered throughout the states, 16,000 of these schools have an average daily attendance of seven or fewer pupils; nearly 52,000 of them have twelve pupils or

less; 85,000 have fewer than seventeen pupils. I quote these statistics to indicate that the American educator must realize that the little red schoolhouse cannot be ignored in painting a picture of the triumphant march of present-day education. I was not able to obtain actual statistics on the number of schools where teachers are called upon to teach four, three, or two grades. I am sure they would far outnumber the one-room schools. I am inclined to believe that in the Catholic system there are not as many one-room schools as in the public schools because our religious orders, in order to preserve community spirit, are reluctant to send fewer than three Sisters to a parish school. On the other hand, with the tendency to consolidate school districts in the public system, and keeping in mind a just proportion in the number of schools in both systems, we have perhaps a larger number of teachers with two and four grades. These observations are made to establish the fact that multi-grade classrooms are not so scarce as may generally be supposed and that they demand consideration when various school problems are given serious attention. Multi-grade classrooms do exist.

There has been considerable change of opinion in matters educational during the past few years. Decreased school budgets in many school districts in the United States have upset some very positive and dogmatic doctrines on class size and the number of classes in one room. Manley E. Irwin, of the Detroit Public Schools, in an article entitled "Educators Have Not Solved the Class Size Puzzle," published in the December, 1932, edition of *Nations Schools*, gives very interesting information from surveys as far back as 1896 and up to 1932. He indicates that investigations have failed to prove that class size is an important factor in determining educational efficiency in terms of pupils' achievement. Superintendents and supervisors who have had a number of years' experience dealing with city, village, and strictly rural schools find some very splendid work being done in large one-grade classroom, in two- and four-

grade classrooms and even in one-room schools. I have found schools where the classes did not exceed the number of thirty or thirty-five and one teacher was assigned for each grade, these schools modern and well appointed and yet only average work being accomplished. Of course, these were individual schools and they are not singled out as an argument for promoting the establishment of multi-grade classrooms or that our standards have all been entirely or partially wrong. It is an indication, however, that education refuses to be restricted by formula and standards, that whereas formula and standards are aids to and indications of education yet education has a soul, a spirit that asserts itself under strange circumstances. Wouldn't it rather indicate that we have been overstressing aids to education and at least in many cases, if not in all, neglecting education itself. We have been giving a great deal of thought to the physical aspects of the school and have not been giving enough thought to training our teachers for various types of schools, and to protecting the curriculum from dangerous invasions.

In a study of this kind a clear classification and understanding of what is meant by multi-grade classrooms is needed. Theory may picture the ideal class as a grade with twenty to twenty-five, possibly thirty pupils with one teacher to teach the class. There can be no doubt that the possibilities of such a class with a capable teacher are just a little short of infinite, but such classes are few and far between. On the other hand, a one-grade classroom with seventy, eighty, and ninety pupils in the same grade should be a multi-grade classroom, for a teacher with a sense of remedial teaching knows that under crowded conditions such a single class will enjoy component parts of every grade in the building and she will have to deal with at least three distinct classes. I would not call a two-grade classroom where the total number of children in each class does not exceed twenty-five a multi-grade classroom, because it does not present a difficult problem. I have met many

teachers who consider such a classroom ideal and they carry out a full program in a modern and efficient manner. A two-grade classroom where each class averages forty or more certainly presents the problems of a multi-grade classroom. Classrooms with three and four grades to the room and the number of children in each grade not exceeding twenty-five are most certainly multi-grade and the teacher needs aid and attention. The one-room school averaging twenty or thirty pupils enjoys the title of multi-grade but from experience I know such schools that are doing some very good and solid educating, contributing real students to high schools. Unfortunately we have two more types of multi-grade classrooms: the one-room school crowded to the doors and the three- and four- and even five-grade classrooms crowded beyond capacity. These two represent modern educational miracles for they do in many cases succeed in at least giving a portion of the children a rudimentary education. Teachers in these classrooms need not only all the help that can be given but the fervent prayers and heartfelt sympathy of every educator.

In a paper of this nature it is not possible to give more than a general discussion of the multi-grade classrooms and suggest plans for the help of multi-grade teachers and the general improvement of their educational achievements. Our Catholic schools are based on parish units and at least at the present time there is no use considering any plan that calls for consolidation as in the public-school system. We may decry the fact that our schools are parochial in character and predict that larger units such as diocesan- and provincial-school systems will eventually have to be considered, but up to the present time, with all its disadvantages, it has saved us from some of the common educational errors of the past. It enforced a conservation upon us that has not been altogether unwholesome. In cases where we were inclined to lose our heads, there was always a good pastor at hand who had to pay the bills and called a halt when extreme tendencies became too pronounced. Some of



the major educational factors affecting multi-grade classrooms are the following: the curriculum, teacher training, individual differences, and practical methods of multi-classroom teaching.

### THE CURRICULUM

No teacher can be successful unless she has a thorough knowledge of what she is to teach. That confusion exists regarding the curriculum is written large across the educational records of recent years. Every phase of education, every department of the grade school, high school, and university has been the subject of detailed scientific study and investigation, but perhaps the most important of all educational studies has been centered around the curriculum. The educational chaos of our day finds its full expression in curriculum revision and curriculum construction. The curriculum is educational philosophy put into practice. During the past decade all the educational philosophical theories of the past ages have been skillfully combined into an educational combination salad and presented to our teachers as the perfect diet containing every intellectual vitamin required for perfect living. We have completely lost our heads in determining what should be taught in our schools. Curriculum loading has become a national mania. It reflects educational consciousness on the part of individuals and organized groups lacking a solid philosophy of life. National problems, local evils, economic difficulties, social tendencies, and almost every foible of poor human nature results in a demand that the school do something about it. Who of us has not wasted many valuable hours listening to the arguments of some patriotic organization that upon the school and the school alone rests the responsibility to fight communism and socialism; to public utility men, wishing to furnish the school with free literature; to manufacturers offering free samples if we can but find time to impress our students with the benefits resulting from the use of their products. In most of our states laws have been

enacted regarding what should and what should not be taught in the schools. Newspapers, magazines, lecturers, bankers, lawyers, business men, political favorites, athletic heroes all have definite educational theories, and most of them are convinced that they made good in spite of their parents, their home, their church, and above all the school they attended.

The school life of a child usually begins at six years of age. It is confined to five hours a day, five days a week for eight years in the elementary school and four years in the high school. The education of a child begins at its birth and continues through life. Modern educators and modern curriculum makers have overlooked two important elements in curriculum construction, the one is the element of time, the other is the fact that parents, home, church, community life, and environment play an important part in the education of a child. The school, although an important factor in the education of a child, cannot assume all responsibility. There is a limit to mental ability and mental content. I realize that it is an educational mortal sin to cry against the frills and fads in education, and it brands one as a hopeless traditionalist. The very fact that each year our American schools are turning out thousands of boys and girls who have been educated for an economic and social order that doesn't exist should be cause for alarm and proof sufficient that frills and fads do exist.

This does not in any way imply that we reduce the curriculum to the mere formal elements in education, nor does it imply disciplining a pupil on formal materials that have no direct bearing upon any phase of the social or physical world to which the pupil must adjust himself. No modern educator will deny that certain phases of the school curriculum should be based upon the social and economic order of the day but should the curriculum itself be entirely subservient to social and economic orders that are constantly changing. It is sad to see boys and girls of high-school age turned out to face life and its problems, the victims of

educational theory and fancy, unable to cope with a life that is highly practical and horribly human.

I realize that many of our Catholic teachers teach in schools that have not been organized into a diocesan system. They are left to select their curriculum, textbooks, and school organization from the local public system or from what help they can receive from their order. Every directress of studies should be thoroughly acquainted with the courses of studies, times and schedules, examinations, and general regulations of the diocese where a practical school system is in operation, to be in a position to advise and help her teachers, especially those teaching in multi-grade classrooms. We should be careful not to overorganize. Too much curriculum organization is a real burden to the teacher of many grades. The school should have a body, a heart, and a soul. We must not embitter the heart, maim the body, and kill the soul by overloading the curriculum or making the curriculum an iron-clad rule that cannot be broken.

The success of multi-grade classroom teaching lies primarily with the teacher; her ability to adapt methods of teaching to curriculum content; to plan her work and organize her classes along intelligent and efficient lines. Of course, the prescribed curriculum should be flexible enough to permit the teacher plenty of room for individuality without destroying the minimum essentials establishing the standard of work required by the school system.

Let us not confuse methods of teaching and manner of presentation of subjects with the curriculum. The teacher of the multi-grade classroom most certainly has a rich field in which to work, and the multi-grade teacher should receive particular training to carry out her work efficiently and effectively. Modern educators complain against what they call traditional subjects in the curriculum because they maintain these subjects fail to arouse interest in the minds of the children. The fault doesn't lie with the subject or the curriculum itself but rather with the inability of the

teacher to present subject-matter to various types of children. I see no reason why children of multi-grade schools, within the limits described above, should be denied knowledge that will stand them in good stead in future life because they had to seek their education under unfavorable circumstances. Our tendency to confuse subject-matter with methods, with social environment and local economic situations is dangerous. The curriculum should stand independent, and although the same subject-matter is taught in all types of schools, the aims and objectives in teaching them should differ to suit the various types of schools and children. The curriculum or course of study should not prohibit enrichment of material where circumstances demand.

A proper use of the course of study involves, too, an adaptation of the course of study to the community, the school, and the particular children of that class. The teacher tries to fit or to adjust the course of study to the needs of the particular pupils taught. It is enriched for a bright section of children. More reading is made available, more books are consulted, more problems are solved, more constructions are made, more ground is covered. If the class be a subnormal group, the teacher does not expect all the children to cover all the material of a superior group, or even of an average group. Adaptation is made accordingly. Further adaptation of the course of study is made to meet community needs whether the typical life of the community is industrial, agricultural, or otherwise. In every case the teacher uses the course of study as the means to this end—the best education of the children in that particular classroom.

### TEACHER TRAINING

The growth and development of modern teaching in the United States has been so rapid that we have scarcely had time to consider the nature and extent of the field we have been cultivating. In the unhappy confusion of our day,

teacher training has become almost hopelessly involved in a series of courses that have little or no direct bearing on teaching, at least as far as the elementary schools are concerned. The religious teaching orders have been forced to adopt teacher-training methods that were directly contrary to the spirit and well-established traditions of their order. A long tried and, in many cases, carefully planned outline of teacher training maintained by many of our teaching orders to prepare their members for efficient classroom work was thoughtlessly discarded for highly specialized and efficient courses leading to the acquisition of a degree. In some cases, thank God not in all, we were carried on by demands that did not exist in our system of education. These demands had their origin in a superfluous number of teachers in a system that little by little had discountenanced some of the very principles upon which our educational system was established. Many took it for granted that we had been wrong, some questioned the wisdom of overthrowing what had proven successful, while others pleaded for an improvement and readjustment of the old with modern methods. The avalanche was too great, for the most part we were carried with the tide and found ourselves swimming in a great ocean of conflicting currents.

Let me explain, I favor professional growth in teaching. I want teachers scientifically trained for their work. I make use of educational tests and measurements and achievement tests and urge teachers to study their origin, method of compilation, and the sane use of them. I think a high-school teacher should have a degree, should teach in the field in which she has majored, and add as many semester hours as possible to keep abreast with all that is new and use all that is practical in teaching her subject. I am convinced we have made rapid progress in school administration and management, and every principal in both the elementary and secondary field should organize records, classes, and discipline along scientifically efficient lines.

I cannot see why a teacher who has successfully taught for ten, twenty, or thirty years should not receive some evaluation for her work in the form of credits or semester hours when she is compelled to take up work for a degree. Why do all teachers seeking a degree have to follow the same courses, no matter where they are established and wish to remain—in the elementary, high-school, or college field. There should be some degree of differentiation. Why do community and diocesan supervisors compel a teacher who is successfully imparting knowledge to the classes she is teaching to adopt some untried or theoretical method that destroys the individuality of the teacher and the school.

We have had some very sad experiences in the past decade. You all know what has taken place in the field of English. The cry to get away from technical grammar and the louder cry to get back where we started. The same thing took place with the subjects like history and geography. Some years ago it was a pedagogical sin to compel children to learn a poem by heart. Last week I heard a university professor telling a group of teachers to insist not only on memorization of the poem but also the rhythmic cadence of the poetic feet. I met a community supervisor not long ago who told me that she happened to enter a classroom while one of her teachers was conducting a class in geography. She said she could hardly believe her ears when she heard the children bounding the states of the union, naming the capitals of each state, and the largest rivers in the state. She said she immediately made a note that this teacher would receive a course in Methods of Teaching Geography. I advised the supervisor to leave the teacher alone, for I happen to know that this particular teacher was at least imparting definite geographical knowledge that would stand the children in good stead all their lives and was not giving them some hazy and indefinite geographical idea of the country in which they live.

As stated above, in treating the curriculum there seems to be the tendency to scoff at the teaching of traditional

subjects, and I am beginning to suspect that we have too many teachers who, although they hold a degree, do not know fundamentals of elementary pedagogy. We have too many professors writing books who have never spent a day in the classroom of an elementary or secondary school. Our teacher-training schools for the most part have not been grade-school conscious. Most of the courses offered were of a highly scientific nature and presupposed teaching under the most ideal circumstances. I suppose this sounds radical, but is there any reason why good teachers, with splendid minds and years of experience, could not take practical scientific courses in elementary classroom methods leading to a degree of Bachelor of Elementary Education? It would do a great deal to improve our multi-grade classroom standards.

#### INDIVIDUAL DIFFERENCES

We have had too much group teaching, and one of the most helpful and significant developments in recent years has been the trend to turn educational effort into the channel of individual differences. Scientific educational study has enabled us to more clearly classify school children according to the diversity of their abilities, both in kind and degree. The wide range of individual differences and the realization of the waste of time and energy in group teaching has produced serious doubt concerning the traditional methods of grouping children by grade. To my mind, this trend is going to open a new teaching field for the multi-grade teacher, and for that reason I give it brief mention here.

Every efficient teacher today, and efficient teachers of all times, have recognized different ability levels in the same grade, but few have made marked progress in differentiating subject-matter not only for pupils of the same grade but also for pupils of different grades. It is not possible for many multi-grade teachers to work out an elaborate plan of individual activity and individual achievement, but it is possible to work out plans for particular schools and

grades where individual differences are taken into consideration. No standard of achievement set by a school system should prevent a teacher from classifying her children into groups. Some children, on account of their mental ability, can achieve more than the actual norm prescribed by the Course of Study and are capable of accomplishing a great deal more; others can achieve what the course calls for; others can meet this norm only in certain branches; others cannot meet the requirements at all and are the subjects for special attention. Of course, this presupposes experience and ability on the part of the teacher. We must also remember that there are individual differences among teachers, and many teachers look upon the subject-matter to be taught as a hard and fast goal that by the end of the year children should be able to jump over, be kicked over, or crawl under.

#### PRACTICAL METHODS OF MULTI-GRADE TEACHING

Methods of teaching have been called the ways, procedures, and techniques employed by teachers so as to bring desirable learned responses and cause them to be preferred by the pupils to other learned responses. Methods involve both what teachers do and what they do not do. Children will learn by what the teacher does and what the teacher does not do. The conscientious teacher who takes interest in each child and does her best in using intelligent methods is teaching, and the careless teacher who will not be bothered with intelligent methods is also teaching. Here of late I have frequently heard the statement, the less teaching the teacher does, the better off the pupils are. I may be an ardent enthusiast for self-expression on the part of pupils, but I cannot conceive any program of self-expression that ignores the wise guidance and personality of an excellent teacher. We must ever be mindful that methods are only a means to an end. There is a tendency on the part of enthusiasts for a particular method of teaching to impose their method on classroom situations and conditions where



it cannot prove successful. The multi-grade teacher should be a student of methods of teaching. Her successful use of methods will find expression in teaching technique. Teaching technique is the ability to select methods appropriate to subject, children, and objectives. Education as a science has not discovered all methods of teaching. Certainly we know more about children than teachers of years ago, and as science reveals new secrets of the child's mind and heart we will find new methods of teaching. At the present time some thirty recognized methods are employed in teaching, and the multi-grade teacher should make a study of the methods or combination of methods that will best suit the difficulties her classes present and that meet the individualities of the children.

**Correlation.** The greatest aid to successful multi-grade teaching is a plan of correlation. In many cases it is the teacher's only hope of carrying out a full and enriched program. Correlation means a relationship of two or more subjects in helping an activity for meeting a single need. It can occur only where a purposeful activity is furthered by the joint contributions of two or more subjects. If the plan of the conventional subject division is in use in the system of schools, it is highly important that the course of study in the social studies be so planned to facilitate close correlation among these studies.

**Alternation.** Alternation is the systematic and regular union of two groups of pupils, both groups doing the work of one year in one class while the other year's work is omitted. Many multi-grade teachers are staunch supporters of such a plan and declare they have found it most successful. There should be no thought of alternation before the fifth grade, and it should not be employed unless absolutely necessary. I have not found a single school in which it is used where the pupils have not suffered. At a recent meeting of community supervisors it was the unanimous opinion that only superior pupils are able to do competent work. It presents a vocabulary content beyond the

comprehension of the lower class and it tends to make average pupils dull and disinterested.

I do not know how many multi-grade classroom teachers are present, but in conclusion may I say a word of appreciation for the contribution they are giving to education throughout the country.

Opportunities for the acquisition of supernatural merit and personal sanctification present themselves to the religious teacher today in greater abundance than perhaps ever before. The young novice does not have long to wait until she finds that the actual demands made upon her in teaching youth are far different from the ideals that she treasured and cherished in the sheltered novitiate. Religious teachers are leading lives that are far beyond anything the founders of their communities could ever visualize. On the road from the novitiate to the golden jubilee are shortcomings and human foibles, joys and sorrows, sacrifices and pain. Wrecked minds and bodies strew the way, and yet it is the King's highway where love leads on. The great Saint Teresa expressed it in her own characteristic way when she said: "Teresa and a sou can do nothing, but God, Teresa, and a sou are omnipotent."

Certainly God, the Sisters, and comparatively a few dollars have accomplished wonders in the field of Catholic education, and it is my earnest prayer that God, the Sisters, and common sense will help us solve the educational puzzle before us. The first step for successful Catholic teaching is to convince every Catholic teacher and have her treasure this conviction in the very core of her heart: that what we have done, what we are doing, the way we have done it, and the way we are doing it has not been and is not inferior to what the public schools have done and are doing, the way they have done it, and the way they are doing it. We have great room for improvement, but we have by no means been failures.

## THE TEACHER-TRAINING PROBLEM IN GEOGRAPHY

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Geography is a definite body of knowledge with a definite aim and a definite method. It is a science of relationships. The subject deals with the relation of man to his natural environment. (The term "natural environment" is not synonymous with "physical environment," but is used to denote all elements in the natural surroundings: physical, floral, and faunal.) In studying geography one studies *how* men live, *what* they do, and *why* they live and work as they do in different environments of the various parts of the world.

Geography has extensive and vague peripheral fields in the kindred physical and social sciences—physiography, astronomy, history, chemistry, physics, meteorology, anthropology, biology, sociology, and economics, into which the student often wanders as he interprets environmental relationship-facts when studying man in his home region. Thomas Arnold, in his "Lectures on Modern History," states very beautifully this modern concept of geography. He says:

"A real knowledge of geography embraces at once a knowledge of the earth and of the dwellings of man upon it; it stretches out one hand to history, and the other to geology and physiology; *it is just that part in the dominion of knowledge where the students of physical and of moral science meet together.* Let me once understand the real geography of a country, its organic structure if I may so call it; the form of its skeleton, that is, of its hills; the magnitude and course of its veins and arteries, that is, of its streams and rivers; let me conceive of it as a whole made up of connected parts; and then the position of man's dwell-

ings, viewed in reference to these parts, becomes at once easily remembered and lively and intelligible besides." <sup>1</sup>

Educators feel that this concept of geography solves an educational problem. The mass of interesting and valuable knowledge found in geography is necessary in assisting children to understand and to adjust themselves to modern civilization.

With this point of view as to what geography is, what are the ends to be sought in teaching geography? The chief end in teaching geography is not information or the storing up of numberless facts in the memory as was done in the traditional schools by students, but the ability to think geographically. By thinking geographically we mean that students acquire the habits of tracing cause and effect, of endeavoring to see relationships, of testing the accuracy of their own statements, and of acquiring habits of intelligent observation. This kind of geographic thinking or self-activity develops the mind. Such being the case, it becomes the problem of instruction to secure such activities on the part of students that will develop right thinking habits. The outstanding objective must be to make children purposeful thinkers and successful doers. It follows: if children are to be taught to think geographically, teachers must be prepared who can present suitable material to think about and give proper guidance and stimulation. What are some of the needs or problems confronting the training-schools of today?

#### NEEDS IN THE PREPARATION OF TEACHER COLLEGE CURRICULUM

Our first problem for discussion concerns the preparation of the geography curriculum for teachers' colleges or training schools. Records show that students entering teachers' colleges of our country have had almost no geography since

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<sup>1</sup> Thomas Arnold: *Lectures on Modern History*, p. 25. Longmans, Green, 1885.

they were children in the grades. We are confronted with groups with varying degrees of unpreparedness; some often approach the subject with an utter distaste as well as fear, due to the fact that they have wrong notions as to its values and objectives. Others enter geography classes solely for the purpose of satisfying certification requirements; yet, at the same time these teachers expect to teach geography at some level in our schools. This lack of preparation for college work is felt not only in the Social Studies but in other fields, such as English, spelling, and arithmetic. This situation must be met; it cannot be ignored. Some teachers' colleges have tried to solve this problem by requiring of all classes a test equivalent to an eighth-grade standard-achievement test; if the student fails he is given a second test after he has acquired a better knowledge of the required factual material. Other schools have advocated as a solution of this problem that a review or "minimum essential" course, without credit, be offered, this to be followed by courses based upon certain principles: continuity of study in core material, knowledge, and training in the use of source material, in the organization and presentation of geographic material for elementary and high schools, and training in theory. Based upon these important principles, the teacher-training committee in geography of the National Society for the Study of Education contend that the geography subject-matter of any curriculum should contain as its core:

- "(1) An introductory course in the fundamental elements of human geography that establishes a basis for all further study and geographic interpretation, and provides the point of view of modern geography;
- (2) regional courses that provide an application of the principles developed in the introductory course and giving training in a variety of ways of organizing the geographic materials of the area;
- (3) world-view courses that widen the horizon of the student to include the interdependence of nations in the present-day

world; and (4) a technique course that will enable the student to use geographical material effectively in his teachings."<sup>2</sup>

Most colleges of today offer courses based upon the principles listed above with perhaps but one exception: the organization of the subject-matter. Continuity is lacking in the geographical work; a sequence in courses should be established. This is an important problem for the geography-course organizer to keep in mind. It is necessary to provide a basic curriculum that can be followed by most students so that the work will be continuously progressive and all on a college level. The question arises—where should this foundation be laid?

#### THE FOUNDATION COURSE

The *introductory course* is the place for the geography department to build a substantial foundation; not only does the future work of the students in the department depend upon the foundation laid in that course but, to a great extent, the future of geography rests upon teachers whose geography training is limited to the field of that one course. Since the progress of geography depends upon the thinking, attitude, and initiative of teachers in our elementary schools, it is imperative that instructors concentrate their efforts to prepare and send out teachers well grounded in geography. Every training-school department, therefore, should strive to give the very strongest instruction possible in the *elementary courses* designed for the prospective teacher. The minimal training in such courses should consist of one and one-half years of work, or eight semester hours, according to requirements listed in the Thirty-second Yearbook prepared by the society's committee on the teaching of geography. Professor Bagley, in a paper on this subject, at a later period suggested that wherever a four-year curriculum for intermediate teachers was possible twelve

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<sup>2</sup> National Society for the Study of Education, Yearbook XXXII: The Teaching of Geography. Public School Pub. Co., 1933.

semester hours, instead of eight, should be given to geography training for all elementary-school teachers.<sup>3</sup> Whenever teachers have had this thorough preparation they have been able to arouse the interest necessary for the holding of attention of students and to present geography in such a way that children understand, enjoy, and are eager for more of the subject.

To teach geography well requires something in addition to the mastery of the subject itself. Technical skill is required, skill in the use of the tools to be used by the teacher of geography. The use of each tool carries along with it a technique of its own, another important problem in geography training.

#### IMPORTANT GEOGRAPHIC TOOLS OF LEARNING

A geography course designed to meet the needs of teachers in our school-system fails in its purpose if it does not give to those prospective teachers the ability to interpret and use geographic tools—pictures, maps, graphs, tables, and printed material. The appropriate guidance of pupils in geographic thinking involves training in the use of this kind of graphic material. Such training is needed in order to get concrete facts for pupils to think about, as well as to assist pupils to raise and solve problems and to acquire geographic understandings through other procedures. I propose to discuss in this paper a few of the major points relative to the use of these tools of learning and to the activity that is essential in the conduct of the lesson-work.

#### ACTIVITY AS AN ESSENTIAL TO RIGHT THINKING

Of late years one hears much about activity—"activity-programs," "activity-schools," and "extra-curricula-activity." What is the meaning of the term "activity" as it is used today? Activity is thinking and doing. In the early traditional schools adult knowledges and skills were abstracted from their settings and mastered by the child in

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<sup>3</sup> W. C. Bagley: *The Journal of Geography*, Vol. 32, April, 1933.

isolation from the main currents of his life. The whole setting of education was artificial. Changes came: Comenius introduced pictures in the textbooks; Pestalozzi brought the objects into the classroom; Froebel stressed play in learning; Montessori emphasized the value of liberty; the Report of the Committee of Ten, in 1894, stimulated the preparation of excellent school texts around human geography. All of these educators sought to make education more human. A newer school arose—the activity-school. Its exponents called attention to the kinds of playing, observing, conversing, and making of things that go on outside the school, and to the learning that develops through these activities. In the activity-school the whole child is educated, not a portion of him. What he learns is of interest to him at the time he is learning it; it is not material that is supposed to be stored away until he is an adult.

If activity is an essential part of thinking, then some kind of program must be evolved to secure thinking and doing on the part of the child. Activities in geography mean that the subject-matter be presented so that questions, problems, and purposes stimulate thinking and doing. Such being the case, the old-time recitation based upon memorization, without reasoning or interest, has no place in the activity-school. Although as formerly, the pupil may be seated in his accustomed place, his mind must be alert and active, at times challenging the statements of others, at other times accepting, sometimes searching reference-tables for an authoritative statement on some debatable point or proving a statement by means of pictures, maps, graphs, or other illustrative materials. Then, too, the physical side is not neglected: posters, maps, sand-table projects, dramatizations, games, and the like are all taken in juxtaposition with the mental phase of the work. In no part of the geography work is there place for passive learning—all must be of the active type. It is the conviction of the writer of this paper that much time is wasted in class-



room practice by teachers who try to carry out the so-called activity program without a thorough knowledge of the subject. They fail to keep in mind the worth-while learnings that should be attained through the activity work done by the child. It is possible for teachers to direct activity work in which the physical activity of the children becomes an end in itself. The main goal must always be kept in sight. I have seen all kinds of so-called geography projects that possessed very little geography value because the outcomes which were to be accomplished were lost sight of through the diverting of interest to other lines.

#### VISUAL AIDS AND THE TEACHING PROCESS

There is probably no study in the curriculum of the elementary school in which richer or more varied illustrative material is found than is available in the field of geography.

#### PICTURES IN GEOGRAPHY

Pictures play a very important part among such material. They have long been recognized as an invaluable tool in geographic instruction, especially when they form an integral part of the geography textbook. Pictures should do more than supplement the text. They should present new material and should be called into use whenever this material contributes given ideas more readily than other geographic tools.

It is only within the last few years that pictures have been given their proper place in geography study. Consequently, as a very important part of the textbook make-up today, they should function as teaching material and not as decorations or ornaments for the book. Their primary purpose is to serve as visual aids which definitely help children to understand the adjustments that people have made to their natural environments. Educators are more and more recognizing the superior quality of the knowledge gained through the eye, or the eye combined with the other sense-organs. Such being the case, it becomes the duty of

every teacher-training institution to stress in the special-method courses the use of visual materials. Herbert Spencer says in regard to this subject:

“Every teacher should know that sensory experience is the foundation of intellectual activity and that from fifty to eighty per cent of these experiences come through the eye.”<sup>4</sup>

There are those who believe that visual instruction is passive. They liken the eye to a camera and say that light from a picture passes through the lens of the eye, being then brought to focus on the retina, and the pupil immediately has a mental picture. This is a fallacy. As it was necessary for the plate in the picture to go through the developing process, just so is it necessary for the child, after the presentation, to have perception followed by a mental reaction. Every teacher knows that it is possible for pupils to examine a group of pictures or any kind of visual material and fail to get a single mental image. It is well for the teacher to understand and realize this fact at the very beginning of the work. To illustrate this thought, Bergson says:

“Can we follow a mathematical calculation presented by somebody if we are not continually doing it over in our mind for our own sake? Can we understand the solution of a problem given by somebody unless we solve the problem, in turn, ourselves? To be sure, the calculation is presented on the blackboard and the solution is printed in our text or exposed by the teacher *viva voce*. But the figures we see are merely so many way-posts to which we are looking back in order not to deviate from the route we have to make; the sentences we read or hear would not have their complete meaning to us were we not capable of finding that meaning by re-creating it, so to say, in our own mind and by our effort, while expressing, in our turn, the mathematical truth that those sentences contain and develop.”<sup>5</sup>

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<sup>4</sup> Herbert Spencer: Teacher Training Schools. Report of National Education Association, 1930, p. 921.

<sup>5</sup> Henri Bergson—quoted by M. Demiaashkevich: An Introduction to the Philosophy of Education, p. 155.

## STUDYING PICTURES

As visual aids are much more subjective than is commonly supposed, the development of them means at the very outset considerable work for the teacher. She should know her pictures thoroughly and the significance and purpose for which she is making use of them. Just "showing" pictures, whether it be of the still or motion kind, is a relatively unprofitable activity. It is probably the poorest method of picture-study, as pupil participation is utterly lacking; because of this, the teaching value is lessened, unless the children are given an opportunity to locate and interpret the scenes.

Picture-study normally involves (1) the discovery and observation of human items in scenes: whatever in the picture pertains to man, his work, or one or more products of his work; (2) the noting of the natural setting of the items; and (3) considering what the picture shows or suggests about the relation of the former to the latter. A few worthwhile questions pertinent to the picture emphasizing relationships of man to earth or his environment should accompany the picture. These questions should be of the kind that call for geographic thinking on the part of the child and not mere factual questions, for this procedure is indeed devoid of real geographic quality and tends to retard reasoning geographically. An inexperienced teacher and one not trained to carry on this phase of the work is very liable to tell the child to "study" the pictures without giving him any preparation or direction as to methods to be followed. The absurdity of such procedure is self-evident. In an earlier part of this paper, it was said that pictures should carry some new materials and not exactly supplement the printed page. A child at times would find it impossible to acquire by his own efforts difficult material in illustrations. A child can "look" at a picture and state certain facts concerning it, but such procedure contributes very little to mental activity, since the study assignment adds nothing

directly to his training in geography-thinking. How to direct study is a phase of geography that should be emphasized in training schools.

### THE GEOGRAPHIC VALUE OF PICTURES

While the geographic value of pictures depends largely on the use made of them, some pictures are potentially of greater value to the instruction situation than others. As definite criteria or standards for pictures in geography are lacking, the proportion of the various types of pictures according to grade level cannot at the present time be stated. As to the ratio of pictures to other geographic materials of textbooks a recent check-up on nine of the leading sets of geographies reveals the fact that pictures account for from 20 to 25 per cent of the geography material for all grades.<sup>6</sup>

### KINDS OF PICTURES

Pictures may be classified as of three kinds according to the items represented: natural, human or cultural, and cultural-natural. Natural pictures show natural features with little or no indication of man's relationship to them. They usually represent land and water forms such as mountains and rivers, their value being for the most part a means for teaching concepts of these forms. Cultural or human pictures are those containing such items as acts of the people, products which people make, or things or conditions which the people help to bring about, such as a city or a garden. Cultural-natural pictures are those which show man actually at work in his physical environment, or they may show the results of his adjustment to the physical environment. This last type of picture is of great significance to geographic training, and it is the specific work of the modern teacher to develop ways of discovering the relationships involved.

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<sup>6</sup> I. Melbo—I. Waterman: Pictures in Geography Textbooks. *The Elementary School Journal*, p. 375, Vol. XXXVI, Jan. 1936, No. 5.

## MAPS AS A TOOL OF LEARNING

It is impossible to teach geography efficiently without the use of maps. They are the most important tool because they depict relationships and suggest questions and problems that stimulate the curiosity in motivating problems as well as a means of motivation for reading the printed page. Maps are more frequently used today than formerly, partly because of the constant increasing number of automobiles. The reading of road-maps is a valuable activity for children and oftentimes is the means which tides over the gap between school life and real life in map work for some children. In many ways a map tells far more than the printed page. Van Loon in his "Story of the World We Live In" says,

"Let us look at our maps oftener than we look at the printed page. For you might as well attempt to learn music without an instrument, or swimming without water as to try to learn geography without a map."<sup>7</sup>

## INTRODUCING PUPILS TO MAPS

Care should be taken that pupils are started correctly in their use of maps. Map-study is difficult. The greatest weakness of the present day, in the teaching of geography, lies in the presentation or introduction of the map to children just beginning formal geography work. This line of work is started in the fourth grade. The writer of this paper knows of but two textbooks, and they are late books, that give any attention at all to this very important phase of geography work. A map with all its strange symbols is like a new language and is very confusing not only to children but to adults as well if they have not been given some instruction in map-reading. Symbols should be introduced gradually and should be based upon the regions visited in the journey-trips, not being developed until there is a need for them.

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<sup>7</sup> H. W. Van Loon: *Geography—The Study of the World We Live In*, p. 75. Simon-Schuster, N. Y., 1932.

## METHODS OF TEACHING SYMBOLS

Developments of symbols should come through observation, either through the visualization of the natural form in the landscape or through a sandtable exercise on the natural form. This may be followed by a second concrete illustration—the picture, accompanied by appropriate conversation pertinent to the geographic term. In this step of the work the teacher follows the device employed by the first-grade teacher when she teaches reading. She employs the picture with the word-name written beneath it. The third, and most difficult step, is the transition to the symbol form. Oftentimes this may be done by taking the children on an imaginary airplane trip over the region we have been discussing. Let us suppose the symbol for the Hudson River is the one to be taught. The children describe the river as they see it from the plane. The plane rises still higher in the air; again they describe the river. They say it looks like an uneven line. Different pupils are called upon to make sketches of the Hudson River on the blackboard. They are told that this is a sign or “symbol,” as geographers call it, which stands for the Hudson River. Generalizations are not made until the children have travelled on other rivers. Needless to say, there are many other points to develop along with this symbol—source, mouth, current, etc. In the sketching of symbols by children, should it happen that no child has approximated the correct symbol then the teacher points out the fact that their symbols could be used, but geographers have decided upon a different one, and she shows the symbol-form.

## DIFFICULTIES PERTAINING TO SYMBOLS

There are various kinds of symbols: semipictorial, the simplest type-pattern, such as the wavy line for river, the dot for city, etc. which without question should be studied first; then there are the complex-semipictorial type-patterns, such as color-bands, lines, shadings for lowlands, plateaus, and mountains, and black-massed spots for rain-

fall, all natural items in map work; the cultural item symbols representing crop production and population density by dots. These complex-semipictorial symbols are to be developed in the fifth grade while the remaining symbols pertaining to climate, such as isotherms, isobars, and isohyets, as well as parallels and meridians and other net-lines, are subjects for sixth-grade students.

### THE PLACE OF MAP STUDY

At times teachers are concerned about the order to be followed in the use of geographic tools. Where does map-study fit in the problem scheme? For the most part they should be studied before the textual material. There are several reasons why children should study maps before reading the printed page. Maps depict relationships and suggest questions and problems that stimulate curiosity which can be used as a motivation towards the use of the printed page—the reading of the textbook.

Purposeful reading of maps starts the child out with a challenge. He is able to discover facts for himself, and in so doing is obliged to make rapid interpretations of symbols. He is able to do a type of research work which he enjoys, and in so doing develops reflective thinking and self-reliance. When the child interprets the map before he reads the printed page he raises worthwhile questions and reaches certain conclusions. At times these conclusions may be erroneous. The untrained teacher might make several mistakes in dealing with these tentative conclusions by explaining wherein the conclusions were faulty, or she might accept suggestions that seem to have merit as though they were conclusive. In order to train the child in sound scientific methods, she should record the suggestions and point out the fact that further study should bring out evidence for or against those suggestions. By so doing, the problem is motivated additionally; this being many times the motivation that is needed for the reading of the text. The student reads to check his conclusions. By this method reasoning

from insufficient data is discouraged, careful checking of opinions is encouraged, and initiative is stimulated. At times teachers give children geographic information that could be discovered through the proper use of the tools.

"To tell children at the outset of their study of a region facts that could be discovered from pictures or maps, is to deprive them of an opportunity to make use of source materials and achieve the gain in skills and independence that comes through much use." <sup>8</sup>

### THE GRAPH IN GEOGRAPHIC LEARNING

The same care that is taken in the introduction of map work applies to the introduction of graphs, another important tool of geographic instruction. Unfortunately little efficient use has been made of this method in elementary texts and practically no teaching devices are developed. For the most part, tabulations are simply passed over with a very casual reading. Textbooks that make use of this material should suggest procedures to be followed in the use of it. Quantitative measurements is one of the principal steps in the analysis of geographic problems. A good concrete development might be worked out by making use of a number of test-tubes according to the number of places needed for comparison, and a thimble as the unit of measurement representing a certain number of bushels. If the subject under discussion is rice, the children must decide upon the number of times the thimble must be filled and emptied into each test-tube. They are then placed in a horizontal position for comparison study. Some one may then draw the horizontal bar graph according to the various heights as shown by the rice in the tubes. Other kinds of graphs, such as the multiple-unit with the dot, square or other symbol as the unit of measurement should be taught. The circle graph, being the most difficult, should be taken last.

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<sup>8</sup> National Society for the Study of Education, Yearbook XXXII: The Teaching of Geography. Public School Pub. Co., 1933.



## WHERE START GRAPH WORK

Usually graph work is introduced in the fifth grade or in level two. It is very evident why this tool of learning is started here, as graph work should begin when there is a need for comparison, and this need seems to arise in level two of geography learning.

## THE TESTING PROCESS

Since the proper function of geography as an instrument of education is to develop the power and habit of thinking geographically, the tests used should be so designed as to discover whether or not these educational outcomes are being realized. Most of the tests should be designed chiefly to measure the ability of pupils to use pertinent data in explaining important geographic relationships. We stress study habits and skills, skills in the ability to read all kinds of illustrative material in seeking answers to suggested problems, yet most of the tests on the market today emphasize environment or human facts exclusively. All geography teachers admit the basic importance of the map-study; yet when maps are used for testing they are generally used in connection with items of location and not with related material such as is found in tests made on a problem basis. Such tests require more care in the making, but in the long run they are more worth while. During the past year tests of this type were made out for some of the grades in the Diocesan Schools of Cleveland. The reaction to them was very fine, being enjoyed by both pupil and teacher. There were several reasons why this type was employed: (1) To test the pupils on the ability to read the various kinds of visual material; (2) to show how the new textbook which had just been adopted in the diocese could be used; and (3) to acquaint teachers with the modern method of teaching and testing.

### UNIT MAKING ANOTHER IMPORTANT WORK OF THE TRAINING SCHOOL

After student-teachers have become familiar with geographic technique and procedures they might be given an opportunity to prepare for student-teaching by making a unit covering some three or four weeks of subject-matter in the term immediately preceding the teaching period. The making of the unit becomes a vital part of the geography course. Since students teach in all the elementary grades and junior high schools the variety of topics is such that individual and group conferences have to be held at times outside regular class meetings.

During the teaching period the supervisor should visit the training centers where the units are being taught. Then, too, every week class meetings should be held of supervisors and all students who are doing their student-teaching. This close contact of teacher and supervisor can do much towards raising the standards of the young teacher.

### SUMMARY

In summing up briefly all that has gone before, attention has been called to the fact that very great changes, both in the concept of what geography is and in methods of teaching, have taken place during the past thirty years. In no other subject have greater improvements been made. The old-fashioned locational geography has been replaced by interpretive geography—the study of man in his environment and in relation to his fellow men. Educators realize that theory and practice are undergoing great changes and that a different type of school-training is necessary from that of past generations. Such being the case, normal schools and colleges should set up a curriculum by which teachers may become familiar with the two ideas which dominate modern geography: activity and relationships. Both require a thorough knowledge of techniques and skills in development, and these are partly brought about by the proper use of the geographic tools of learning: pictures,

maps, graphs, printed material, and the like. With all our educational progress, especially in higher schools of learning, we must not overlook the fact that the elementary school is still the universal school for the American people, and as such its students are entitled to the best that can be given. As the real function of our normal schools and teachers' colleges is training of teachers, who, for the most part, will be for elementary schools, this new type of guidance and helpfulness in geographic instruction, and new orientation as to the aims and purposes and objectives of what is to be accomplished should form the background of the work done. It is this new viewpoint and technique of geographical instruction that the training-school must present, a few of the problems of which I have tried to set forth in this paper.

## INTEGRATION IN RELATION TO CURRICULUM- MAKING

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Although the topic suggested as the subject of this paper is: Integration in Relation to Curriculum-Making, I think I should devote the major part to an exposition of the meaning of the term. Integration is one of those words that appears from time to time in the vocabulary of educators and which is found in their articles and discussions and yet is hardly ever clearly defined. A good illustration of this confusion of meaning is to be found in the proceedings of the meeting of the Department of Superintendence of the N. E. A. a year ago where a group of prominent educators discussed the question of integration. It was apparent that each had a different concept of the meaning the term should have. It seems to me that the best way to define the word would be to give a brief sketch of the development of curriculum-making in the United States and in that way indicate the various movements that have been labeled as attempts at integration. An approach of this character will serve the twofold purpose of giving an adequate meaning to the term and of showing the relation integration has to the construction of courses of study.

There is no need here to review in detail the changes in American education brought about during the closing years of the last century by various social causes. We need merely mention that the problem at the close of the nineteenth century was how to make education more functional.

The Herbatians had rejected formal discipline and new practical subjects were being introduced with a resulting overcrowding of the curriculum. The device that seemed best suited to bring order out of chaos was the Herbatian

doctrine of correlation. Educators considered correlation in both its objective and subjective aspects. By objective correlation was meant the determination of the relative educational values of the various subjects so that the proper time and emphasis could be given to each. The subjective aspect meant looking at the relationship one subject had to another. The authorities could then determine when subjects might be studied together, a procedure which would result in economy of time, prevent overlapping, and also improve learning. They felt that it would improve learning because according to their psychology learning occurred when the new material was associated with what had been formerly acquired. The learner had to recognize the relationship before assimilation to the apperceptive mass could take place. Naturally, then, the Herbatians would arrange the content in a way that would bring the various relationships into clear relief.

At first this meant the mere correlation of subjects. The content of the history course, for example, would be connected with that of geography or literature. But in time the movement grew into the unit plan of organization. The content of the course would be arranged about some unifying element. At first this element was a general concept or principle which would be a guide for future action. The famous formal steps of the Herbatians were evolved for the purpose of making clear some general principle. McMurry organized a course of study about what he called "projects." These projects were large topics selected because of inherent relationships to some general idea and were chosen because of their power to organize a multitude of facts.

The Herbatians felt that an understanding of a general principle and its relations to other fields would result in adaptation to social life. Knowledge would be reflected in conduct, and interest in other subjects, resulting from the many relations perceived, would lead to a complete mental and cultural development. Morrison extended the idea of a unit to embrace "a comprehensive and significant aspect

of the environment, of an organized science, of an act or of conduct, which being learned results in adaptation in personality.”<sup>1</sup>

Note that this form of development emphasizes knowledge. The objective of the school is to give the pupil ability in the use of the tools of learning and to develop in him an understanding of present social life. The plan of organization developed by Rugg in his fusion courses in the Social Studies is in accordance with this idea. In these courses he gives a view of large social movements irrespective of the subject-matter drawn on and by such a “synthesis of knowledge” hopes to make present social life more understandable.

The natural result of a form of organization of this kind would be the unification of the various subjects about the objective of the unit; the breaking down of the boundaries between subjects; and the rearrangement of content in larger divisions such as “General Mathematics” or “Social Studies.” This is known as the fusion or integration of subject-matter.

So far we have traced the curriculum movement through correlation to an arrangement of subject-matter units which will result in an understanding of present social life. Courses of study making use of any of these elements of correlation or fusion are referred to as integrated as far as subject-matter is concerned.

About this time, however, a new concept was forced upon the attention of the schoolmen. It was the consciousness that the social order in which we live is changing rapidly. Many had been emphasizing this fact since the early years of the century but it was not thrust upon the public with all its stark realism until the beginning of the present depression. Since this fact of change must be taken into account, how can we prepare the pupils for adaptation in the future? The type of education current in the past which emphasized

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<sup>1</sup> Morrison, Henry C.: *The Practice of Teaching in the Secondary School*. University of Chicago Press, 1931, pp. 24-25.

habit would no longer be suitable. Some general type of education must be given which would enable the pupils to adjust in a reasonable way to whatever situation might confront them.

An illustration of this change of attitude may be obtained from a comparison of the 1926 and 1932 Year Books of the Department of Superintendence of the N. E. A. One section of the former and all of the latter book deal with character education. In 1926, the procedure advocated was that of teaching a code of morals and then giving the children practice in applying the principles to life and in this way developing desirable habits.

In 1932, the book starts out with an analysis of American life showing the changes that have occurred in the family, industry, and such like and also in the conception of what is right and what is wrong. The thesis of the chapter is that new knowledge and changes bring a new set of values and consequently new notions of right and wrong. To quote: "The mores must undergo fundamental revision; new conceptions of right and wrong must be forged; and human character itself must assume unwonted forms" (p. 9). The conclusion arrived at was that character must result from an integration of values; values which are largely subjective and relative. The norm of goodness is: "the act which creates as many and as worthy satisfactions as possible for as many people as possible over as long a time as possible" (p. 56).

Now this change directs attention from the cultural values of the social heritage to the subjective satisfactions of the pupil. It is a change from thinking in terms of knowledge to be learned, of definite principles to be imparted, to a consideration of the feeling reaction of the pupil.

So far in our sketch of the growth of American education we have passed over a movement that had been developing along with that we have described. We have done this for the sake of clarity though the two movements influenced one another. The one whose progress we have

followed was the predominant type in the public school; the one we take up now developed in the private schools of educational enthusiasts or in the Laboratory schools connected with the Universities. Its Principles are derived from those of Froebel, rather than of Herbart and it has as its basic philosophy the teaching of John Dewey.

Froebel conceived of education as the unfolding of latent powers in the child. Dewey took over this idea and gave it an evolutionary turn which made it more suited to the temper of the times. Mind, according to his theory, is an evolutionary product and has evolved for the purpose of aiding man in adapting to his surroundings. Man is an organism with many native impulses that are in constant interaction with the social environment. When one of these impulses is blocked the mind becomes active and reviews in imagination the possible courses of action and resolves upon one that will fit the situation and produce satisfaction. Repeated acts build up habits which are dynamic tendencies toward action in a certain direction. All knowledge comes from actual experience since the organism cannot know the result of a proposed adjustment until it has tested it.

This conception of personality would make all learning consist in actual experience and experimentation in solving the problems here and now confronting the child. The experience obtained would modify his natural impulses so that he would fit into existing social institutions in as far as they satisfy some need. Social institutions were developed in the past to supply certain wants; they are man-made and so can be remade if circumstances so warrant. Education, then, will aim at giving the child the necessary training in meeting and modifying social situations. There will be no general rule to follow. Each problem must be met, experimented with, and the best course followed.

The result of such a type of training will be a change in the personality itself. The habits developed are not the automatic responses of the S. R. Bond psychologists, but are more akin to what we refer to today as attitudes.



Original tendencies are modified by social intercourse to make new interests and new desires. These attitudes determine what a person will consider as valuable and will direct all his future activity. Unless the pupil feels a desire or need for a particular action there is no learning and as a result the activities of the school must flow from the interests of the pupil. Once a child is interested in pursuing a definite purpose all his abilities are directed to that end and his personality is integrated. If he has no abiding interests his energies will be dissipated in profuse activity and he will show no consistent character.

We have seen how the subject-centered type of educational practice had been brought to a halt and was forced to consider personality development other than that of acquiring knowledge. The child must not only know what to do and how to do it but he must want to do it. Accordingly educators turned to the progressive school and sought to incorporate its theory of personality integration into their social value framework. The harmony would be achieved along these lines: the ultimate element of any course of study would be some real life activity growing out of a pupil purpose which would result in the integration of skills, knowledge, and emotion in the action of solving a real worthwhile problem. The course of the activities would be plotted out ahead of time so as to progress through certain areas of social life and by actual experience develop an understanding of such concepts as the major functions of social life, the forces that condition social activity, and other broad ideas that appear, from a study of the past, to have universal application.

The result will be an organization that embraces all the aspects of integration we have described. The Social Studies will be the center or core and all other subjects will be related to, or fused with, the activities in this field. These activities, in turn, will be the means through which skills, habits, knowledge, and emotion will be integrated in a system of directing and dynamic general attitudes toward life.

The sequence of the activities will be so arranged that, as the pupil progresses from grade to grade, he will grow in an understanding of social life and, as a result, will be able to formulate his own principles and intelligently adjust himself to any future social order.

Now it seems to me that the Catholic concept of education also requires a curricular organization of this general character. The plan just described aims at forming a hierarchy of desires about some definite purpose in life. According to Catholic theology the restoration of the "gift of integrity" lost by original sin is the objective of Christian training, and the reestablishment of integrity means the subordination of our many desires to the reasoned control of the will. The natural basis of this process is the same as the psychological operation which groups desires about some dominant personal urge. Since grace does not destroy nature, we can say that the integration of personality is the aim of Catholic education.

Moreover, since actual experience is necessary to form attitudes, our curriculum must provide the children with worthwhile experiences. When I say the experiences should be worthwhile, I mean that the children should put a value on them which will arouse the emotional elements necessary for the formation of attitudes. In the early stages of school life the appreciations of value are subjective and this personal experience is a necessary step in the genetic development of objective judgments of value.

Finally, the sequence of the activities should be plotted out in such a way that progress will be made from the childish projects of the lower grades to a participation in real life outside school. Revealed truths can be presented to the child, which being realized and vitalized in action, will become a part of his attitude toward life in the school. Then through the proper sequence of experiences his participation in school life will be transformed into a participation in the activities of life outside school. But in this transfer his fundamental attitudes will remain the same for there will

be no sharp break in living. The only change will be in depth of knowledge and maturity of interests. Consequently, if religion has affected all the life of the school it will still be the paramount value after graduation.

The product of such training will be the type of person described by the Holy Father as: "the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the teaching and example of Christ."<sup>2</sup>

I cannot here attempt to outline a program, but will merely present the situation in the hope that it will stimulate thought and discussion and lead to a clarification of some of the fundamental issues about which Catholics should have definite convictions.

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<sup>2</sup> Encyclical on Christian Education, p. 89.

## CATHOLIC READING: A VITAL FORCE IN THE CATHOLIC-ACTION MOVEMENT AMONG BOYS AND GIRLS

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THE COLLEGE OF ST. CATHERINE, ST. PAUL, MINN.

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Most of us sometimes, I suppose, observe some small boy engrossed upon his youthful affairs and wonder what he will become, what he will make of himself or what life will make of him, and what sort of a man he will be to look upon, after forty years. What Youth will make of himself or what life will make of him depends on the religious, social, moral, and intellectual environment in which he is placed during the formative years of his life. During this period, there are many factors making and unmaking Youth. In my talk to you this morning I am interested in the influence of *Reading on Youth*. Does reading play any part in the formation of Youth's character? If I were to answer this question on the basis of the number of articles in religious and secular magazines on the subject of *Reading and the Youth Movement*, I would answer in the negative. Out of approximately 400 articles listed in the indexes to periodical literature for the past six years, under the caption *Youth or Youth Movement*, only one dealt with the influence of reading. Is this a correct proportion? To answer this question, let me ask another. What is the purpose of the Youth Movement and for us the Catholic-Action Movement Among Boys and Girls? In general, we can say, that the purpose differs with the different countries that are interested in this phase of the development of its citizenry. In the United States, is it not to combat communism, bolshevism, and all the other unsavory 'isms directed toward the overthrow of the religious, social, and intellectual life of the Nation? Are not the leaders of the Youth organizations of the country, both Catholic and non-Catholic, anxious to give

to Youth due warning of the hideous hollowness, of the intellectual atrophy of the so-called new civilization, new culture which they are incited to build on the negation of God, on the negation of all morality, and on the negation of humanity and justice? This propaganda has been spread and is being spread through the medium of the printed word—the press. The antidote must come through the medium of the printed word—the press. We must meet weapon with weapon. Saint John Bosco, whom we read and hear a great deal about today was aware of the importance of reading in combating the social and moral evils of his day. In 1850, he wrote “The spreading of good books among the people is one of the best means of preserving the reign of Jesus Christ in so many souls. Good books are all the more necessary since irreligion and immorality avail themselves of this weapon to spread havoc throughout the fold of Jesus Christ. We must meet weapon with weapon. If there had not been an antidote in these times when there is, so to say, a craze for reading, God only knows what terrible injury society would have suffered. . . . Let us not think that we have done enough, but rather let us redouble our efforts to stem the tide of irreligion and immorality advancing against us through the medium of the printed word—the press.” How applicable these words of Saint John Bosco are to modern times. Saint John Bosco, the great leader and organizer of Youth, in dealing with the many boys who came under his influence was careful to provide a library of good literature for them. Note that he says “good.” Any literature that inspired worthy ideals and aspirations met with his approval. He looked for truth and beauty in literature for Youth, rather than is it written by a Catholic.

Did Saint John Bosco have the problem in regard to reading that faces every alert parent, teacher, and leader of Youth today? Let a quotation from Henri Gheon’s *Life of Saint John Bosco* answer this question. “His age,” says Gheon, and it is true of our age too, “choking with the pride of its inventions, refusing to accept God on faith, clamored

for results. John Bosco gave them results with a vengeance." If you read his life by Lemoyne, you will find that he gave these results through the many Catholic reading clubs which he organized for Youth and adults. He met weapon with weapon. However, the decrease in the percentage of those who cannot read together with the deluge of printed matter for all levels of reading ability aggravate the problem for leaders of Youth today. Let us look at the reading situation in the United States for the past centuries. Investigations show that in 1910 the number of different copies of newspapers and magazines published was more than five times that of 1880, and in 1925 it was ten times that of 1910. The circulation of books in one of our large public libraries in 1920 was 25 times that of 1885, while the population of the city increased only five times. These facts will give you some idea of how reading conscious the American public has become within the past fifty years. Now let us look at the content of the books during the last few centuries. In the first century of the history of this country, the literature written for and read by children was saturated with religious teaching. Why? Parents and educators had sacrificed all for their religion; they were not going to see their sacrifices made null and void in the lives of their children through the printed word. (Are not Catholic parents and educators today sacrificing all for the same principle? Are we as careful to see that the printed word does not make their sacrifices null and void?) With the coming of the Revolutionary War, the tone of the literature changed. This period was the period of the orator; thus the reading selections were of a patriotic nature. However, these were in part religious and in part secular, and in almost every case loyalty to God and country were the dominating themes. The national period ushered in great changes in the religious, social, and educational life of the country. This period saw the secularization of the schools, and with the period came a revolutionary change in the content of the books. The religious element was discarded

and the purely secular element was made the alpha and omega of the books written for children. This trend has persisted to the present day. Today the literature for children concerns itself more with presenting factual material than with providing inspiration for character building.

If we are following the output of the juvenile press today, we have brought to bear upon us quite forcibly the fact that this is the era of factual material for children. The social studies and the scientific movements in American education today are reflected in the output of the American juvenile press. A logical trend, for the theories of education in any century are reflected in the literature of the day both for adults and children. Children are more than ever the products of their times. They reflect the new trends in education and social life with remarkable directness. Parents and teachers have an added obligation in this day of crass materialism to see that those for whom they are responsible come in contact with literature that inspires as well as informs. Have Catholic educators and writers of Catholic juveniles during the past twenty years been aware of those trends? My study of Catholic juveniles for the past six years has forced me to the conclusion that Catholic writers and educators do not take the matter of Catholic juveniles seriously. We are resting virtuously and comfortably in the knowledge of having produced a body of school and football stories. We do not seem to realize that the field of non-fiction has been untouched by Catholic writers.

The new day of Catholic juveniles must see the birth of a body of non-fiction. Recently *The Publisher's Weekly*, *American Book-Trade Journal*, carried this statement: "Copy for copy, non-fiction has undoubtedly outsold fiction. This trend has been increasing steadily during the past few years until it seems now definitely established that the majority of novels do not approach the sales of comparable non-fiction. What a contrast to the best seller lists of twenty years ago. Before the World War, it was practically impossible to find a book other than fiction listed as a best

seller in the columns of the reviewing magazines. War narratives marked the beginning of the popular interest in non-fiction which is now firmly established." The same can be said of juvenile literature. The story that is both recreational and informative has the greater appeal to the growing child. The above quotation alone should be enough to convince thinking Catholic educators and writers that the writing of non-fiction for Catholic Youth must soon begin to claim part if not all of their attention. However, I feel that there is a weightier and more meaningful reason for such action; namely, the knowledge of the fact that between 60 and 75 per cent of the Catholic children do not receive more than an eighth-grade education under Catholic auspices. During these years do they come in contact with biographies of Catholic scientists, historians, statesmen, artists, etc.? Do they come in contact with stories telling them of the history of the world, of man, of science, of art? Stories that might prepare them for the study of these subjects in the public high schools and colleges which many of them will be forced to attend. We have no Catholic juvenile non-fiction. I do not wish to be understood as advocating a duplication of the excellent collections of non-fiction in the children's rooms in the public libraries; but I do beg leave to insist on a body of Catholic non-fiction which will acquaint Catholic children with the part played by Catholics in history, science, art, music; and with stories about children of Catholic countries. This knowledge should be part of their Catholic background before entering the public high school or college. A great writer has said: "When I was a little boy, I learned, like all other little boys, out of a great big clumsy book, a lot of great big clumsy facts about geography. I have forgotten every one of them. What I know about the Mississippi I learned from Mark Twain. What I know about the West I learned from Bret Harte. What I know about Russia I learned from Tolstoy. What I know about Malaya I learned from Joseph Conrad. What I know about India I learned from Kipling. And



these things I shall not forget." Cannot all of us make a similar confession. Can Catholic Youth say: What I know about science I learned from (mentioning a Catholic author)—What I know about the pioneer history of this country I learned from (mentioning a biography or story about or by a Catholic)—What I know about the building of this Nation I learned from (mentioning a story which tells of our Catholic statesmen)—What I know about Catholic Europe I learned from (mentioning a history or a description and travel book by a Catholic or Catholic in treatment). No! We do not have a body of Catholic non-fiction for youth.

Reading is today the most accessible and the most used medium through which indirect experiences can be acquired. Since indirect experience has influenced the development of mankind, there seems ground for the assumption that it can effect a change in the life of the individual. No great movement for good or evil has had its initiation or extinction without the aid of the printed word. Have you ever noticed that converts to the Faith have written or spoken of the writings that influenced them in their choice? In a similar manner have cynics and so-called atheists written and spoken. Experiences derived from reading may embody ideas, ideals, attitudes, and standards which may contribute to the building up or the breaking down of morals and character. Russia, realizing this, has built a national program on this text, "No boy or girl escapes the influence of the books which he reads or which are read to him . . . all books for Youth contain or represent some ideas, some idealism, some cynicism, some morality, or some immorality. . . . To be familiar with books is to be familiar with the most serviceable piece of life's machinery. Books help us to acquire power and skill; we grow by what we feed on." Can we as a group learn anything from Russia? Can we say that a Catholic Reading program has no place in the Catholic-Action Movement among Catholic boys and girls?

There is apparent a feeling of uncertainty as to just how

to shape a program that Youth will accept. We are generally suspicious that our old type of offerings will not rouse any great enthusiasm among the Youth of today. No large number of young people will avail themselves of the opportunity of recreational reading offered by any library, unless special efforts are made to acquaint the group with such service. What is needed is a service that brings to Youth reading matter directly pertinent to its momentary interests and activities in connection with their recreational centers, guidance clinics, study and discussion clubs. To make real contributions we seem to be bidden to work out a solution along largely novel lines. Such a challenge needs the most careful thought of all in the profession. Perhaps one of the reasons why no such program has been developed is that those who might get it on foot are afraid that such a program could not compete with the well-established and powerful commercial amusements for the favor and interest of our young people. Is the fear well grounded? Youth has an idealistic side. Stevenson said, "Youth is the time to go flashing from one end of the earth to the other, both in mind and body, to try the manners of different nations, to hear chimes at midnight, to run a mile to see a fire, and to crave romance and fiction." Can reading supply this? From your experience with Youth and from your knowledge of child psychology, you will answer in the affirmative. I feel that what is needed now is a concerted effort on the part of teachers and librarians of the Catholic grade and high schools to draw up a program of reading that can be carried out in cooperation with the Catholic Youth Organizations in any section of the country. We as teachers and librarians are rather long, taking us as a whole, in bowing to the inevitable; and in systematizing and uniting the now scattered efforts in behalf of our Young People. Howard W. Oxley, new Director of Education for the Civilian Conservation Corps, is calling to Washington an Advisory Committee of Librarians to prepare a list of books for CCC traveling libraries. Could we cooperate? Have we a list

that Catholic boys could select from if they desired or if their chaplain so desired? Public libraries are putting forth every effort to cooperate with the National Youth Administration. Shall we start now to help Catholic Youth Organizations or shall we wait for twenty or forty years?

Reading must be recognized not as something desirable but as an absolute necessary complement to any organization concerned with the direction or guidance of Youth. We must give more direct help to those boys and girls who are wide awake, curious, and puzzled concerning the religious, social, and moral problems of the day. It is somewhat characteristic of Youth to be skeptical of adult help and knowledge on these topics. He wishes to read for himself. This is especially true of the Catholic boy or girl in the public grade and high school. We have a chance to help provide that we see the need and have the desire. It is important that boys and girls be taught to choose the best of the literature of the day. Catholic newspapers, magazines, and books should be the part of the equipment of every Catholic grade and high school. The importance of early forming the habit of reading Catholic literature can no longer be overlooked. Few other habits formed in school will operate more powerfully to influence the permanent conduct of the child than the habit of selective reading. Surround the child during his formative years with the best in Catholic literature and you have given him a chance; first, to become acquainted with the Catholic literary heritage that is his; second, to develop a feeling and respect for things Catholic; and third, to develop a character that is based on truth and beauty.

In conclusion, what is necessary for the carrying out of a Catholic Reading Program as a part of the Catholic-Action Movement Among Our Boys and Girls? First, a body of teachers who know from first-hand contact, juvenile literature, both religious and secular; second, a library of Catholic literature in every parish school; third, guides or aids to book selection; and fourth, a literary society or club in the

parish school to take care of the reading interests of the sixty per cent or more of the Catholic eighth-grade graduates who go into the public high schools every September. Has any of these suggestions received attention? Yes, individual schools and organizations have within the past three years been concerned with this problem. But there has been no concerted action on the part of the leaders of Catholic education to organize such a reading program. Taken in order, the following has been done: First, an increasing number of Catholic institutions are offering courses in children's and adolescent literature in their summer-school sessions; second, a library of Catholic literature in the parish is receiving considerable attention in several dioceses; third, there have been three attempts to solve the book-selection problem; (1) the publishing within the past year of two books; namely, *A List of Books and Magazines for Parochial Schools*, and *A List of Books for Catholic Boys and Girls*; (2) the organization of the Pro Parvulis Book Club, a Catholic Book of the Month Club for children. This I consider a monumental step in the problem of a wise and careful selection of current juveniles, and (3) the tentative plan for the awarding annually of a medal for the best book of Catholic non-fiction for children. This medal is to be called the Saint John Bosco Medal, in honor of the pioneer in this movement for Catholic reading for children. The medal will be awarded annually at either the Catholic Library Association or the National Catholic Educational Association's meeting. At present, I am corresponding with the International Federation of Catholic Alumnae concerning the financing of this project. But whether or no these attempted projects prove successful depends on the wholehearted cooperation of the religious communities engaged in teaching the children in the Parish School.

# CATHOLIC BLIND-EDUCATION SECTION

## PROCEEDINGS

### FIRST SESSION

TUESDAY, April 14, 1936, 2:30 P. M.

The presiding Vice-Chairman, the Reverend Junius McGehee, S.J., opened the session with prayer and roll call of members present.

They were: Rev. Junius McGehee, S.J., Vice-Chairman; Sister M. Benigna, O.P., The Catholic Institute for the Blind, New York, N. Y.; Sister M. Leonard, O.P., The Catholic Institute for the Blind, New York, N. Y.; Sister M. de LaSalle, S.S.J., St. Mary's Institute for the Blind, Lansdale, Pa.; Sister M. Eymard, S.S.J., St. Mary's Institute for the Blind, Lansdale, Pa.; Sister M. Bartholomew, S.S.J., St. Joseph's School for the Blind, Jersey City, N. J.; Sister M. Gregory, S.S.J., St. Joseph's School for the Blind, Jersey City, N. J.

In this first session the following business was transacted: Father McGehee, after a short address of welcome and of outlining briefly the object of the meeting, read an article written by Sister Cecil in *America*, under date of March 7, 1936, entitled "Catholic Press and the Parish School."

A round-table discussion of the above article followed immediately.

In the discussion was emphasized the great need of cultivating in the blind children at an early age—i. e., at least by the end of the eighth grade—a definitely formed literary taste and habit of good reading.

It was pointed out that the greatest obstacle to achieving this end is the dearth of suitable juvenile Catholic literature. A motion was made and carried in this session to urge the

Xavier Free Publication Society for the Blind to devote a section of its monthly *Catholic Review* to juvenile literature so that the Sisters could get children interested in the magazine.

Or better still, to have the Xavier Society for the Blind publish an entire magazine for children each month.

The need of a greater abundance of Catholic literature for children was further made clear by the fact that the Christian Scientists procure the names of all the children they can, even of Catholic children, and send them a monthly magazine, interesting indeed to the children, but, of course, harmful to their Faith.

Two other points were touched upon before the meeting closed at 3:45 P. M.; namely, the responsiveness or lack of responsiveness in the blind for all that is being done for them and the need of personal study of each individual blind child, and a personal interest in him as far as possible.

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## SECOND SESSION

WEDNESDAY, April 15, 1936, 2:30 P. M.

The session opened with the prayer "Come Holy Ghost!" roll call, and reading of the minutes of the last meeting, by the Vice-Chairman.

There were present: Sister M. Winifred, O.P., Lady of the Sea, City Island, New York, N. Y.; Sister Josite, O.P., Lady of the Sea, City Island, New York, N. Y.; Sister Marie Gabriel, O.P., Our Lady of Victory School, Bronx, New York, N. Y.; Sister Irene, O.P., Our Lady of Victory School, Bronx, New York, N. Y.; Sister Marie Patricia, O.P., St. Luke's School, Bronx, New York, N. Y.; Sister M. Benigna, O.P., Catholic Institute for the Blind, New York, N. Y.; Sister M. Leonard, O.P., Catholic Institute for the Blind, New York, N. Y.; Sister M. de LaSalle, S.S.J., St. Mary's Institute for the Blind, Lansdale, Pa.; Sister M. Eymard, S.S.J., St. Mary's Institute for the Blind, Lansdale, Pa.; Sister M. Bartholomew, S.S.J., St. Joseph's School for the

Blind, Jersey City, N. J.; Sister M. Gregory, S.S.J., St. Joseph's School for the Blind, Jersey City, N. J.; Rev. Junius McGehee, S.J., Vice-Chairman, Xavier Free Pub. Society for the Blind, New York, N. Y.

The following business was transacted at this session: The reading of a paper by Sister M. Benigna, O.P., of the Catholic Institute for the Blind, New York, N. Y. The subject of this paper was "The Educational Value of Music for the Blind."

In general, the paper was excellent, as all agreed.

A discussion of the following points suggested by the paper followed the reading:

"What fields are open today to the blind musician?" It was agreed that opportunities are becoming more numerous in the musical world for the blind, and that music is one of the best opportunities the blind have today.

The meeting adjourned at 3:45 P. M.

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### THIRD SESSION

THURSDAY, April 16, 1936, 9:30 A. M.

The meeting opened with prayer, roll call, and reading of the minutes of the last meeting.

The following were present: Sister M. Benigna, O.P., Catholic Institute for the Blind, New York, N. Y.; Sister M. Leonard, O.P., Catholic Institute for the Blind, New York, N. Y.; Sister M. de LaSalle, S.S.J., St. Mary's Institute for the Blind, Lansdale, Pa.; Sister M. Eymard, S.S.J., St. Mary's Institute for the Blind, Lansdale, Pa.; Sister M. Bartholomew, S.S.J., St. Joseph's School for the Blind, Jersey City, N. J.; Sister M. Gregory, O.P., St. Joseph's School for the Blind, Jersey City, N. J.; Rev. Junius McGehee, S.J., Vice-Chairman, Xavier Free Pub. Society for the Blind, New York, N. Y.

The first business was the reading of a paper by Sister M. Gregory, S.S.J., on "The Development of Love of Read-

ing," which was afterwards followed by a discussion of the paper.

The second paper of this meeting was read by Sister M. Eymard, S.S.J., on "The Teaching of Spelling."

Another discussion on both papers concluded this the last session of the Blind-Education Section at 11:45 A. M.

SISTER M. RICHARDA, O.P.,  
*Secretary.*



# PAPERS

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## THE EDUCATIONAL VALUE OF MUSIC FOR THE BLIND

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SISTER M. BENIGNA, O.P., THE CATHOLIC INSTITUTE FOR  
THE BLIND, NEW YORK, N. Y.

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If I had been asked to write this paper a year ago, I should have looked upon the performance of the task as an absolute waste of time. At that time, and for some years previous, a musical education for the blind seemed to have lost all economic value. I speak most emphatically of the economic value, because I am of the opinion that the primary aim of all teaching for the normal sightless should be the enabling of the student to be self-supporting.

With the introduction of the radio and of sound pictures, there came a decided drop in the employment of musicians at large. But "Time heals all wounds," and things have begun to look more hopeful during the past year. For this reason, I venture to mention economic independence in connection with our musical students.

Within the past six or eight months there have been brought to our attention the names of five sightless men who have received positions as piano tuners. This undoubtedly seems to indicate an upward trend in business, when we consider the fact that we heard of nothing but the loss of positions from 1927 to 1935.

Recently, also, there has been established a National Bureau for Blind Artists, which is under the direction of Mr. Leonard Larson. Through the efforts of this organization, several orchestras composed of sightless members have been able to secure positions in various hotels and dance halls. It is true, of course, that most of the work has been accomplished in New York City and in Brooklyn, because of the location of the central office. In time, how-

ever, we hope that the organization will have branches in all the important centers of our country.

In addition to the accomplishments already mentioned, the National Bureau has been engaging two or three musicians at a time in concerts that are given in some of our large music halls and hotels. Each week a few of the Bureau's members take part in a fifteen-minute broadcast, made possible through the courtesy of Station WMCA. So far the response of the radio audience has been very gratifying, and the station authorities have expressed a belief that it will not be long before the program will be sponsored.

Mr. Larson is making every effort to interest pastors and parishioners in the employment of sightless organists and singers. He has conducted concerts in churches of various denominations, and has succeeded in bringing a few of the pastors to his way of thinking. It is hoped that the Catholic Church will soon both recognize and take the lead in the furtherance of this worthwhile cause.

Of course, the number of members to be considered by the Bureau is so large that it has been impossible for any one musician to make a steady income. But it is interesting to note that artists have received as much as fifty dollars apiece for one evening's work.

A knowledge of this ray of hope ought to help in the attainment of the purpose which we have in view in writing this article; namely, to stimulate all the teachers of our various music departments to work with greater zest.

General recognition of the value of music is evident, for provision is made for it as an essential element wherever possible in the education of seeing youth. And let us remember that the blind child has not only an equal right, but is entitled to a greater amount of musical training than the sighted. Music is the one art which he can appreciate and enjoy as fully as can those who are more fortunate.

Therefore, the music courses that ought to be given in our schools are those offered in the normal high schools of our states. These are: choral singing, music history, music

appreciation, theory, and ear training. The last mentioned is today perhaps the most important. If our students are to be financially successful with their instrumental music, we can no longer foster the idea that the playing of popular pieces by ear is injurious to the child's musical development.

Years ago we regarded this principle with great respect. At the present time the playing of popular music, either semi-classical or for social dancing, is an essential asset to a sightless musician both economically and socially.

And this brings me to another point that must not be overlooked. Our students need friends. Music will make friends for them if the possession of this talent is accompanied by character and attractive personal appearance. We teachers must make every effort to include in musical education the cultivation of habits of neatness and principle.

Let us say, then, that we must first study the musical interests and abilities of each child. Then we must arrange a program so diversified that each child may follow the course of study for which he is best fitted.

Whether our students aspire to be Beethovens or disciples of Vincent Lopez, music will contribute to their lives most rightly as a vocation, avocation, culture, or recreation.

We want to abolish, if possible, the mistaken idea that sightless children cannot profit by cultural education. They are entitled to an enjoyment of the beautiful as well as are those who possess the faculty of sight. Should they not then be enabled to see beauty in a way that will not require the use of the sense of which our Divine Master saw fit to deprive them? Music will brighten their darkened lives. It will help them to turn hours of loneliness into hours of inspiration and aesthetic revelry.

In conclusion, we may truthfully consider it the art from which our students will derive the greatest amount of economic, social, and aesthetic benefit.

## THE DEVELOPMENT OF LOVE OF READING

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SISTER M. GREGORY, C.S.J., ST. JOSEPH'S SCHOOL FOR THE  
BLIND, JERSEY CITY, N. J.

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Every one knows how much it profits an individual to be in the habit of reading good literature. The same reasons that make it desirable for the sighted person to read apply in the case of the blind; hence this paper will not be devoted to giving reasons why the blind should read, but to a discussion of means whereby they may cultivate love for reading.

Again and again, it has been verified in experimental psychology that there is a strong tendency not to repeat, and even to avoid actively, all processes that leave a memory of pain or any sort of displeasure. We cannot disregard this fact in any attempt to develop love for reading among the blind. If an individual takes three or four times more to read a sentence than it takes him to utter it in ordinary conversation, or if he has to stumble intermittently as he reads, we can never expect him to be able to find pleasure in reading; under such circumstances, the reading process is painfully laborious. The first step, therefore, in developing love for reading among the blind is correct reading method, and, of course, the first place that must undertake the teaching of correct reading method is the school.

When one observes blind people reading, one cannot fail to notice that no two persons use exactly the same way of reading. Some use the index finger of the left hand, others the index finger of the right hand; others use the index finger of one hand to read and the index finger of the other hand as a guide to find the new line. It is evident to all who are familiar with finger reading that those who read with only one hand waste much time and energy when they go from the end of one line to the beginning of the other; this jump constitutes an unnecessary break in the flow of

reading every time the reader must go to a new line. Those who use the finger of one hand to read and the finger of the other as a guide may be a little better off, but not much; for, since the finger of one hand is ultimately bearing the burden of reading, there is still an inevitable interruption in the flow of reading while the hand, which acts, as it were, as the main wire between the page and the mind, jumps from the end of one line to the beginning of the next.

The ideal way of training the blind how to read is as follows: From the very first lesson, begin to train the child to be equally dexterous in reading with both index fingers. This accomplished, train him to read thus: Let him begin the first line with both hands, the left hand trailing after the right; when both hands reach the middle of the page, the left hand will drop to the beginning of the next line and commence to read, while the right hand will continue reading to the end of the original line. By this time, the left hand reaches the middle of the line which it started to read by itself, the right hand will be ready to meet it there, so that the left hand again will be able to drop to the line below, while the right one finishes the line above, and so on throughout the reading process. While this is the ideal way of reading, it is also the most practical way. Pedagogical theory has not yet been able to explain how it is possible for the mind to receive intelligibly a set of different stimuli from each hand; nevertheless, the practicability of this method of reading is derived and verified by nearly all our so-called "exceptionally fast Braille readers." The secret of their unusual speed lies in the fact that they waste no time and energy in making useless, jerky jumps from line to line. We grant that it is difficult for those who already have acquired a wasteful reading habit to readjust their way to the method just described, but this merely proves that the proper method should be taught the child from his earliest training.

Actual observation has taught us that fast readers are much more inclined to do voluntary reading than slow ones;

yet, although without a scientific process, there can be no liking for reading, the scientific process is by no means the sole determiner of the individual's love for reading. As no one can take interest in that which he does not know or understand, so will the child or adult never take interest in reading unless he is in some measure acquainted with the things about which he reads; and it is just this difficulty that confronts the Braille reader, not so much in the most elementary grades as in the more advanced ones, say, from the third grade onward. Every good inkprint reader contains not only good reading matter but clear illustrations of the matter as well; thus, a story about an ocean voyage will be accompanied with pictures of a ship on the sea, of a crew dressed in their customary clothing, etc. By means of such illustrations, the sighted person is constantly acquiring as he reads a wealth of new images, and he is thereby enabled to live in his imagination the story or poem which he may be reading. These vicarious experiences, of which the imagination is the essential element, are the source of the delight derived from reading. This lacking, the imagination is not aroused, there is no vicarious experience, no pleasure in reading.

The blind child knows things which he has not touched only in terms of their use; for example, if he has never felt a camera he knows it as something with which you take pictures; he may likewise have a very vague word picture of it. Since this type of knowledge is merely factual and, therefore, unfit for the imagination, and since the things which the blind child can feel are relatively few, it follows that any reading class which has as one of its objectives the cultivation of love for reading must not confine itself solely to instructions on the technique of reading; it must attempt as best as possible the contact with common objects which every sightless child needs but, in most cases, lacks.

The supplying of this physical contact calls for two things—adequate equipment in the classroom, and careful selection of the equipment in conformity with the matter

usually read in each grade. By adequate equipment we mean extensive use of models, whereby the pupil may acquire perceptions which he cannot gain through mere words. Give a blind girl or boy some modeling clay, and ask her or him to shape out some common object—a ship, an aeroplane, a house, a sparrow—and you will discover that things which are so commonly spoken of are scarcely represented in the blind person's imagination outside of the word picture. It is not that the blind have no imagination, but that we have not been giving them the opportunity to enrich their imagination, and unless we begin to do that, we will never be very successful in the development of love for reading in them. Through the use of objective material which the pupils can touch, such as clay modeling, wooden puzzles, with which they may construct different objects, etc. they will acquire a sufficient number of fundamental images, so as to be able to combine them into new images and experience vicariously what they read in and out of class. In general, anything that serves to enlarge the blind person's imagery and general scope of life should be most certainly considered as an aid in cultivating love of reading—such things as occasional trips to the museum of natural history, to a farm or country place near-by, to the beach, to listen to a good picture over the movie-tone, and so on.

The advent of the radio is also a tremendous help to the blind, in breaking down the barriers that too often circumscribe their lives in a rather narrow circle of knowledge and succession of events. The radio can be used to much advantage in cultivating interest in reading. Such programs as current events, talks on psychology, sociology, politics, economics, and so forth, will serve to interest the minds in one or more of these topics, with the result that the Braille readers will be led to seek further information. Dramatized sketches of well-known plays, stories, and in such publications as the *Weekly News*, the *Readers' Digest*, the *Catholic Review*, and other available periodicals.

biographies will also serve to acquaint the sightless reader with such literature as would otherwise have remained unknown to him.



## THE TEACHING OF SPELLING

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SISTER M. EYMARD, C.S.J., OF ST. MARY'S INSTITUTE FOR  
THE BLIND, LANSDALE, PA.

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It is a recognized pedagogical principle today amongst our modern educators and psychologists that the mind of any normal child retains and reproduces an idea more readily if the impression of that image has been enforced by as many sensory modes as possible; namely, seeing, hearing, pronouncing, and writing. McEvoy, in his *Methods in Education*, taught that one sense may do more than another, but it cannot accomplish the best results without the cooperation of the healthy senses. Doctor Hackman, of Berks County, in this state, writes that eighty-three per cent of our impressions are received through the eyes, thirteen through the ears, and four per cent through our other senses.

In the light of these conclusions, since so much depends upon sense perception, particularly that of sight, we might justly be discouraged in promoting education amongst those who by God's Will are deprived of the use of both their visual organs. Yet we know, in spite of the facts above, that physical blindness is no longer a barrier to even higher education in certain fields, as is evident from the attendance at some of the leading colleges of several students who are either partially or totally blind.

Were these pupils given a "special" education, an exceptional training that enabled them to attain the level of scholarship necessary to embrace a college career? The teacher experienced with sightless pupils would here reply that while her "aims" were "specific," it was rather the curriculum, the methods, and the techniques of learning that were adapted to their handicap. This adaptation is the responsibility of every educator of the blind, and the more skillfully she adjusts the essential elements to her sightless

charges, the more responsive and resourceful will she find them.

What is true in the major branches is likewise true of the less cultural ones, such as spelling, the subject of the present paper. Blind children are frequently classed as poor spellers; therefore, it may be interesting to examine how they compare in this art with those whose vision is normal.

Some time ago Dr. Samuel Hayes, a prominent psychologist and educator of the blind, made a survey of a number of schools for the blind. He found that although blind children were not so far below seeing children when judged by grade attainment, they were comparatively lower as to age achievement. When blind and seeing pupils were judged by grade standards on an Achievement Test, the scores for the blind were actually above the norms for those with sight. In age attainment, however, only fourteen per cent were found to be above the average norms for the seeing group. Vocabulary tests, whether given to groups of blind children or to individuals, almost invariably show the norms for the blind to be below those for the seeing.

Numerous reasons may account for these relative differences, such as: First, over-ageness, the blind child is chronologically older when he begins school than the average pupil today—a common occurrence among the sightless in the past; second, failure to master Braille (as a tool subject) readily enough to read with facility, thus curtailing their tactual knowledge of words; third, no ready access to authorities on word forms; fourth, a tendency to work up speed in reading by determining words from their context rather than any actual concentration or observation; fifth, inability through lack of sight to visualize words which are difficult because of silent letters, or because the English language is not phonetic, or again because of different pronunciations for the same combination, as “ou” in ought, in soul, and in bough; sixth and last, by an additional confusion due to the innumerable contractions and word

signs in Braille. This specific difficulty is very evident when pupils write words (which are highly contracted in Braille) on the typewriter.

As long as accuracy remains a requisite for success in life, correct spelling should be a vital aim of all educators, especially of those who train blind pupils to become self-supporting and intelligent members of society. It is no particular credit to be a good speller, but it is a great discredit to be a poor one, and for these children whose physical handicap will always and ever be an obstacle, when vocational placement is in question, ability to spell with ease is an indispensable requirement for them. In every intellectual and occupational endeavor it is not sufficient that they be merely as competent as their seeing companion, they must be superior to him. And even a positive degree of superiority will not guarantee an opportunity to earn a livelihood from the very same public who stand amazed at the almost "miraculous" accomplishments of these blind boys and girls.

It has often been stated that spelling to some individuals depends upon the eye alone; to others, the impression must be made through the ear. As regards words of doubtful spelling, the writer must "see" them written before she can decide upon their correctness. In contrast with this fact, she has in mind two blind pupils who are exceptionally accurate in spelling. During their years in grade and high-school work these students had comparatively little formal instruction or systematic drill in the subject; yet one of them, by his aptitude and ease in spelling, has surprised his professors and classmates at a university to which he won a scholarship.

It is obvious, then, that accuracy in orthography is not dependent upon sight, nor has the writer found, when dealing with normally endowed sightless pupils, that because of their handicap they are deficient in spelling. They compare favorably with many seeing students of her acquaintance.

But what measures shall we adapt for those students in our classes whose progress in all written work is retarded because of an inability to spell correctly?

Spelling in itself is not a culture study, but is closely related to those branches which are cultural. If every teacher were willing to be a teacher of spelling, in connection with her particular subject, then would we have graduates with enriched vocabularies and elevated standards of oral and written English. It is an inconsistency that a pupil who has not mastered the art of spelling and the use of words with some degree of accuracy can ever hope to be an English scholar.

Children have a sense of values which we frequently overlook, and the teacher who can convince her blind pupils that spelling is worth while, that its mastery is a necessary factor for success in social and business life, that its principal function is to build up a workable knowledge of English—a stimulus that in my experience has always proved conducive to sincere efforts—that teacher will find her pupils enthusiastic and willing. Once she has established these basic elements, she can proceed with assurance and success.

No special methods are required, but more time must be devoted to the study of spelling with the blind, to supplant for the numerous words, and groups of words, which are lost to them, but which seeing children incidently absorb from advertisements, current periodicals, posters, billboards, and the like, or through visual instruction in the classroom.

Although there is no general agreement among authorities, the majority are of the opinion that formal spelling should not begin until the third grade, and that in the first two grades it should be taught in connection with writing rather than as a formal exercise.

In the study of spelling with the blind the following general objectives are of value:

First, to develop the meaning and use of words. In residential schools, such as we have here, where the pupils are

always directly or indirectly under the supervision of some teacher, they imitate and unconsciously imbibe the characteristic word forms and sentence phraseology of these teachers. Through loyal and cooperative efforts much good can be effected to overcome the vocabulary drawbacks which the limited environment of institutions is likely to impose. In the classroom I stress written exercises, compositions based upon the children's own experiences, whether from reading, radio programs, or the talking book. I have found nothing so effectual for the discovery or weaknesses in spelling than the above practice. I keep a list of their misspellings and correct those of each pupil privately. I seize the first opportunity to dictate these words that the pupils may add them to their lists or notebooks and use them later for typing practice or sentence building.

Secondly, to develop a "spelling consciousness," that is an ability to recognize correct and incorrect spelling. In this regard, I rarely allow blind pupils to image an incorrect form, but I emphasize strongly the recognition and sequence of letters in words that are affected by rules of spelling; for instance, the perplexing "ie" and "ei" combinations, or the suffixes "ible" and "able" after soft or hard "c" or "g" and the like.

The teacher of the blind has more responsibility in her attempt to attain this objective than in that of the foregoing. From experience she knows that lack of sight demands a maximum of oral instruction; moreover, until very recently there were no such luxury as a dictionary in Braille Grade One and a Half. This handicap greatly restricted the teacher and pupils in their attack upon vocabulary and spelling problems. For their model in pronunciation, enunciation, and explanation the pupils must depend upon their teacher for most of the vocabulary which they acquire. Slovenly speech and careless pronunciation is responsible for most of our poor spelling. If that be true for seeing pupils, how much more so for those whose hope of acquiring

an ability to spell is dependent, primarily, upon auditory impressions. How accurate must they be!

Thirdly, to develop a "spelling conscience" or an ardent desire to spell correctly: This urge is the natural inheritance of every normal child, the blind included. It remains but for the teacher to provide interesting activities in which spelling will function, to create a feeling of need on the part of the pupil to communicate his ideas correctly and effectively. To teach the spelling of words before this awareness of need has been developed is a futile activity.

Since classes in a school for blind are usually small groups, the teacher knows her pupils and their individual differences very intimately. When she has determined the cause of each pupil's failure she can apply an individual remedy; for instance, I found two pupils invariably forgetting to double the consonant when adding a suffix beginning with a vowel in words like "trip" and "plan" or in the same relation, words like "begin" and "omit" because of accent. No amount of drill upon the rules of spelling as applied here seemed effective. An analysis of the difficulty proved to me that these pupils had a dislike for spelling rules and made no effort to transfer the principle from one word to another. Still another pupil when writing out words in full on the typewriter discovered that he was misspelling the word "knowledge" because he had never written it only as the letter "k," which is the sign for "knowledge" in Braille. Frequent errors similar to this one resulting from confusion due to the contractions in Braille, have led me to believe that a spelling conscience, particularly with the upper grades, must be developed through the medium of the typewriter. This is more self-evident today than ever because of the increased number of Braille contractions consequent to the adoption of Braille Grade Two.

For the blind, rhythmical movement—a definite and desirable end in itself, but vitally so for them—has proved a contributory factor toward efficiency in spelling. I was fortunate in securing a set of typing records, and knowing

the appreciation of rhythm amongst our blind boys and girls, I took advantage of the fact. The pupils memorized the words in the separate drills, and as they mastered the typing of these words they automatically learned their spelling. The response was surprisingly successful.

Of all the activities that correlate with and increase the ability to spell, effective reading holds first place. The boy or girl who reads widely and intelligently is practically always a reliable speller. Some blind pupils, it is true, read mechanically or become so absorbed in the story that they derive nothing else from their reading. It behooves the teacher of spelling, then, to train her pupils in good reading habits.

There are many conflicting theories as to what words should be taught to our blind pupils. In our lists we must keep the individual tastes before our minds, nor can we neglect the words of particular interest to all children, as also those which they hear most frequently used by adults. They might be graded in three different lists, thus: (1) According to difficulty; (2) according to frequency of usage; (3) arranging them in terms of the children's activities. The word-building method is very practical as it adds several words which are derivatives to the child's list at one time instead of having them occur at separate intervals when the force of association may be easily lost.

In teaching spelling, the amount of time devoted to it is of less importance than the way in which the time is spent. The test-study method is the most advisable for blind pupils. In the application of this method through the pre-test, the pupil is instructed to attempt only those words which he is reasonably sure of spelling correctly. For blind pupils it minimizes the danger of errors made in the pre-test that persist after the spelling of the word has been drilled upon. But the teacher, who knows the teaching situations in which she finds herself, may often have to make adjustments to other methods.

In addition to drill on words—which to the writer are

meaningless unless given or put into contextual use—opportunity for practice in distinguishing synonyms, homonyms, and antonyms should be provided. With pupils that have had Latin, stress should be laid upon recognition of roots, prefixes, and suffixes. The teacher should suggest ways in which troublesome parts of words may be fixed in the memory. Written tests should be required frequently that the teacher may discover what words need attention. Since spelling is acquired through habit formation, nothing can supplement a persistent, balanced program guided by the teacher who knows the circumstances in which the learning is to be accomplished.

The Graded School Speller which is written in Braille has many characteristics which make it practical for the use of blind pupils. The words are presented in columns and in use at the same time. The matter is carefully graded as to thought, and is presented in a way to instruct and interest. I have found another text organized in a psychological, simple, and systematic manner, "Work and Play with Words," a publication by MacMillan, which promises to be a definite guide to the blind child's school environment.

While the direct aim of the teacher here is, of course, to establish an abiding interest in correct spelling and all its related activities, she hopes at the same time to foster in her sightless pupils such ideas as cooperation, so necessary for those who will be dependent upon others for leadership in many ways; resourcefulness, equally important for them because of their physical handicap which will always require initiative, or an ability to find a way out; perseverance, that most vital of all the natural virtues by which they will be enabled to carry on cheerfully and attain that eternal reward spelled HEAVEN.



# SEMINARY DEPARTMENT

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## PROCEEDINGS

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### FIRST SESSION

TUESDAY, April 14, 1936, 2:30 P. M.

The meeting of the Seminary Department was called to order by the President, the Reverend Joseph J. McAndrew, A.M., LL.D. The opening prayer was recited by the Most Reverend Thomas H. McLaughlin, S.T.D., Auxiliary Bishop of Newark and Rector of the Immaculate Conception Theological Seminary, Darlington, N. J., who assisted at the entire session. A brief address was delivered by Doctor McAndrew, emphasizing the idea that the purpose of all true education is to train human beings to evaluate properly the things of time and of eternity. This purpose must be realized especially in the education of the priest. The essential features of priestly training are from Christ; but particular details of this training are legislated by the Church to suit the special needs of the time.

On a motion, the minutes of the Meeting of 1935 were accepted as printed in the Bulletin of November, 1935.

The first paper was read by the Right Reverend Monsignor Arthur J. Scanlan, S.T.D., President of St. Joseph's Seminary, Dunwoodie, Yonkers, N. Y. The importance of the subject—"Our Surplus Vocations"—and the capable manner in which it was presented stimulated a lengthy and interesting discussion, conducted by Most Rev. Thomas H. McLaughlin, S.T.D., Very Rev. Thomas Plassmann, O.F.M., Ph.D., D.D., Right Rev. Msgr. George J. Rehring, S.T.D., Rev. Anselm Schaaf, O.S.B., Rev. Charles A. Finn, D.D., P.P., Very Rev. William O. Brady, A.M., S.T.D., Rev. Louis A. Markle, D.D., Ph.D., and Rev. John B. Furay, S.J.

It was agreed that the large number of young men who are now aspiring to the priesthood makes it possible for the

ecclesiastical authorities to be more selective, choosing only those that possess outstanding intellectual and moral qualifications; moreover, it must be remembered that the formal element of a priestly vocation is the call of the bishop. Antecedently to this no man has a right to ordination. In recent years economic conditions have undoubtedly tended to limit the number of those ordained, but of late there seems to be an increasing demand for priests in the Western dioceses. A young man may have all the requirements for a call to the priesthood; yet it may be that he has not a vocation to the priesthood in his own diocese. It is important to engender in seminarians an apostolic spirit of self-denial so that they will be willing, if it is necessary as a means to attain to the priesthood, to undertake foreign-mission work.

Furthermore, the scope of priestly activities could be broadened in our country; and especially, more priests could be occupied in bringing a knowledge of the faith to non-Catholics. Thus, the way would be open to more vocations. The doctrine that Christ is a King reminds us that the Church is a Kingdom which we are to make universal, not only geographically but also in the sphere of its salvific activities. Bishop McLaughlin declared that if the scope of our ministerial labors were thus broadened, the average of one priest to every 700 Catholics would not be too great.

Authorized by the delegates to appoint the usual committees, the Reverend President named to the Committee on Resolutions: Very Rev. Thomas Plassmann, O.F.M., Ph.D., D.D., Right Rev. Msgr. George J. Rehring, S.T.D., Very Rev. William T. McCarty, C.S.S.R., and Very Rev. William O. Brady, A.M., S.T.D.; and to the Committee on Nominations: Rev. John B. Furay, S.J., Right Rev. Msgr. Arthur J. Scanlan, S.T.D., Rev. Louis A. Markle, D.D., Ph.D., and Rev. Anselm Schaaf, O.S.B.

After prayers by Bishop McLaughlin, the meeting adjourned at 4:30 P. M.

## SECOND SESSION

WEDNESDAY, April 15, 1936, 9:30 A. M.

This session was honored by the presence of the Most Reverend Maurice F. McAuliffe, D.D., Bishop of Hartford. The first paper was by the Very Reverend Thomas Plassmann, O.F.M., Ph.D., D.D., President of St. Bonaventure's College and Seminary, St. Bonaventure, N. Y., on the subject of "Testing the Ground-Work." Among those who commented on the paper were: Rev. Joseph J. McAndrew, A.M., LL.D., Rev. Anselm Schaaf, O.S.B., Father O'Malley, C.M., Rev. Charles P. Trainor, S.S., D.D., Father Hughes, Father Frey, Very Rev. William T. McCarty, C.S.S.R., Very Rev. William O. Brady, A.M., S.T.D., Right Rev. Msgr. George J. Rehring, S.T.D., Rev. Charles A. Finn, D.D., P.P., and Very Rev. Joseph C. Walsh, J.C.D., LL.D. All agreed that the paper proposed the qualities most necessary for the seminarian, and was entirely in accord with the recent Encyclical of the Pope—*Ad Catholici Sacerdotii*. Praise was particularly given to Father Plassmann's method of deducing the fundamental priestly virtues from the exhortations contained in the ritual of ordination. The missionary ideal and the spirit of sacrifice are essential today, especially when so many features of modern life tend to breed selfishness.

Bishop McAuliffe commended the work being done by the seminaries at the present time, and asserted that, on the whole, the candidates for the priesthood are men of the highest ideals; however, a great problem for the bishop is the care of the young priests in the early years of their ministry. The many social activities open to these young men constitute an obstacle to their spiritual and intellectual progress.

The second paper, by the Very Reverend Joseph C. Walsh, J.C.D., LL.D., Rector of St. John's Boston Ecclesiastical Seminary, Brighton, Boston, Mass., was entitled "Teaching the Seminarian to Read the Breviary." Comments were given by Most Rev. Maurice F. McAuliffe, D.D., Right Rev.

Msgr. Arthur J. Scanlan, S.T.D., and Rev. Louis A. Markle, D.D., Ph.D. The idea proposed by Doctor Walsh, that the seminarian should be rid of the notion that the breviary is a great burden, was highly approved. Bishop McAuliffe suggested that the young priest be trained to recite the Divine Office at a regular time.

The meeting adjourned at 11:45 A. M.

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### THIRD SESSION

WEDNESDAY, April 15, 1936, 2:30 P. M.

This was a joint session of both major and minor-seminary delegates. The Most Reverend Francis W. Howard, D.D., Bishop of Covington, and President General of the National Catholic Educational Association, and the Most Rev. John B. Peterson, D.D., Bishop of Manchester, were present at this session. The first paper was read by the Very Reverend Thomas J. Deegan, D.D., President of Cathedral College, New York, N. Y., on the subject "Spiritual Care of Preparatory Seminarians Who Reside at Their Homes." The discussion was conducted by Very Rev. Alphonse Simon, O.M.I., Very Rev. Francis Luddy, Very Rev. Stephen Thuis, O.S.B., Father Moriarty, Rev. John B. Furay, S.J., and Right Rev. Msgr. George J. Rehring, S.T.D. Much attention was given to the subject of the recreations and amusements to be permitted to the students of the minor seminaries. It is the mind of the Church that even in the early years of their training, these students be accustomed to the practice of meditation. Bishop Peterson, who closed the discussion, pointed out that the Holy See regards boarding preparatory colleges as preferable to day colleges. He suggested, as one of the fundamental factors in their training, that the students be imbued with a willingness to do the will of God with full submission of mind and of heart.

The second part of this session was devoted to a lecture on "Amateur Theology," by Mr. Francis Sheed, of the

Catholic Evidence Guild of London, England. Unfortunately, this splendid lecture was not written; however, the Secretary made a brief summary for the Bulletin.

The meeting adjourned at 5:30 P. M.

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#### FOURTH SESSION

THURSDAY, April 16, 1936, 9:30 A. M.

Bishop McAuliffe was present during this session. A paper on "Catechetical Instruction" was read by the Reverend Joaquin F. Garcia, C.M., Ph.D., of St. John's University, Brooklyn, N. Y. Comments were made by Father Cavanaugh, C.P., Very Rev. Joseph C. Walsh, J.C.D., LL.D., Rev. Francis J. Connell, C.S.S.R., S.T.D., Right Rev. Msgr. George J. Rehring, S.T.D., Very Rev. William O. Brady, A.M., S.T.D., Rev. Michael Ducey, O.S.B., and Rev. Peter J. Bergen, C.S.P. The question as to whether a formal course in catechetics should be introduced into the seminary curriculum was discussed at length. Some believed that such a course is called for, others were of the opinion that sufficient training in the teaching of the catechism can be incorporated in the other classes—especially pastoral theology. The question was also broached as to whether seminarians should teach the catechism in neighboring parishes. Views differed on this point, but all agreed that this practice is not productive of beneficial results unless the seminarians teach under competent supervision. It must be remembered, however, that the Letter of the Congregation of Seminaries and Studies on this matter, sent to the Ordinaries in 1926 (*Acta Ap. Sedis*, Vol. 18, p. 453), requests frequent expositions in the manner of teaching catechism, to be given by the professor of pastoral theology in the seminary, and recommends that the seminarians put these instructions into practice, either in the seminary or in churches.

Bishop McAuliffe closed the discussion with an exhortation to the seminary professors to train the students to

impart religious instruction efficiently, since the knowledge of Catholicism is so necessary in the world today.

The following resolutions were read and adopted:

#### RESOLUTIONS

(1) The Seminary Department desires to express to His Holiness, Pope Pius XI, its profound admiration and sincere appreciation of the recent Encyclical Letter *Ad Catholicici Sacerdotii*, in which he has set forth, for our guidance and edification, with his usual practical wisdom, penetrating vision, and fatherly concern the high standards of learning and holiness that should adorn the *Alter Christus* of today.

(2) Pursuant to the words of the Supreme Shepherd, and fully aware of the rapidly changing conditions and attitudes around us, we realize more keenly than heretofore that a strong, holy, zealous, and eminently useful priesthood is needed to lead the sheep of Christ to safety and to afford also to those sheep which are not of this fold that *coelestis vitae forma* which will turn their eyes to things eternal.

(3) In the large number of candidates for this holy office we recognize, on the one hand, an opportunity of selecting only the very best for the sanctuary, and on the other, a sign from the Holy Ghost, Who abides in the Church, that we should seek to extend the influence and work of the priesthood; that we should imbue our candidates with the pristine apostolic spirit and fit them efficiently for missionary, educational, catechetical and social work, ever mindful that our Saviour's word is still true: "The harvest indeed is great."

(4) Fully conscious of the heavy responsibility placed upon us, we pledge to the Supreme Shepherd our whole-hearted coöperation in carefully testing the candidate's natural as well as supernatural qualifications, and in seeking during his seminary course to raise upon the foundation of a manly character an equally solid structure of priestly holiness, of genuine piety, of the spirit of prayer, and of a

true love and appreciation of the priest's own prayerbook—the Holy Office.

The Chairman of the Committee on Nominations then proposed the following officers for the ensuing year: President, Rev. Francis J. Connell, C.S.S.R., S.T.D., Esopus, N. Y.; Vice-President, Right Rev. Msgr. George J. Rehring, S.T.D., Norwood, Ohio; Secretary, Very Rev. William O. Brady, A.M., S.T.D., St. Paul, Minn.

Members of the General Executive Board: Rev. Joseph J. McAndrew, A.M., LL.D., Emmitsburg, Md.; Very Rev. Francis Luddy, Rochester, N. Y.

By unanimous vote these officers were elected.

The outgoing President, Doctor McAndrew, was tendered a vote of thanks for his conscientious and able service during the two years of his tenure. The newly elected President then concluded the session with a brief address and a prayer. The meeting adjourned *sine die* at 11:30 A. M.

FRANCIS J. CONNELL, C.S.S.R.,

*Secretary.*

# PAPERS

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## OUR SURPLUS VOCATIONS

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RIGHT REVEREND MONSIGNOR ARTHUR J. SCANLAN, S.T.D.,  
PRESIDENT, ST. JOSEPH'S SEMINARY, DUNWOODIE,  
YONKERS, N. Y.

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### INTRODUCTION

In the thirty-three years of the existence of the Seminary Department of the National Catholic Educational Association, many papers have been read, discussions carried on, and resolutions formulated on a variety of important problems dealing with the fostering, the education, and the formation of ecclesiastical vocations. In this day, we are called upon to face an entirely new problem: that of this recent trend to arrest the development of vocations, which are regarded as being too numerous for the needs of the Church in this country. Up to recently, this problem of surplus vocations presented itself only rarely and was confined to a very few dioceses where it was usually solved, either by the expansion of diocesan activities or by the offering of additional opportunities for post-graduate studies. Now, however, the number of dioceses and seminaries confronted with this problem has grown to alarming proportions, and within the next few years it will probably tend to become more widespread, the solution more complex, and the consequences, unless properly handled, more harmful!

### I. A SURVEY OF THE VOCATIONAL FIELD

#### (1) The Curtailment of Vocations:

A survey of the field reveals the fact that most of our larger dioceses are not only considerably curtailing the number of admissions to the seminary but are refusing ordination to many who have passed some years in preparing themselves for the priesthood. Thus one Eastern diocese is admitting to the major seminary only twenty-five per cent of the candidates who present themselves, even though they



have finished their college course, received their Bachelor's degree, and given every evidence of both the character and the spirituality demanded of those called to the priesthood. Another diocese has not only limited the number of applicants to graduates of its own Cathedral College but has still further limited the admissions to fifty per cent of these who have passed all the requirements of the faculty of the minor seminary. This process of curtailment is not, however, confined to the candidates trying to gain admission to the seminary, but is carried on within the ranks of those who are almost on the threshold of the priesthood. In more than one diocese, authorities have issued orders to the effect that their subjects were to seek other dioceses, as they had no places for them in their native diocese. So general has become the belief that there is an oversupply of vocations that it is almost impossible for a seminarian, with even the best of motives and seminary credentials, to secure adoption by any bishop in the United States.

## (2) Effects of the Curtailment:

While it may be contended that there are some advantages resulting from this curtailment of vocations, as the opportunity to elevate intellectual standards, the elimination of less desirable types, and the greater insistence on conformity to seminary regulations, the evil results are many and serious. (a) *The Homes*: In obedience to the instructions of the Church, parents have made sacrifices to give their boys a Catholic education through high-school and college days; both by personal example and careful training, they have kept them close to the Lord in the service of the Altar; and inspired with faith and courage, their constant prayer has been that the Lord will bless the home by calling one of their own to the priesthood. Now they are told that there is no room in the priesthood for their boy. (b) *The Prospective Seminarian*: The hopes, ambitions, and ideals of the boy from childhood have been to so mould his life that he might be found worthy to be called to be one of God's anointed. His sacrifices in money, in

worldly enjoyment, in constant application to studies, have been generously and cheerfully made with the one hope and prayer that he may one day follow in the footsteps of some priest who has inspired, encouraged, and guided him. But now there is no room for him. (c) *The Parish*: The priests and the people of a parish take a justifiable pride in the number of vocations to the priesthood, the Sisterhood, and the Brotherhood, in the number of graduates of the parish school who have answered the call of God, and in the blessings which come on the occasions of First Masses, offered in the parish church. As far as the priesthood is concerned, it would seem that these days of First Masses are to be most infrequent, if not entirely eliminated; and not because of any failure on the part of the home, the school, or the parish church to do their duty, or because God has not bestowed His graces abundantly enough, but because "there is no room in the priesthood." The sad experience of other countries shows that these evil effects tend to dry up the wellsprings at the very sources of vocations, and when the need arises, there are but few laborers to cultivate the vineyard.

(3) The Official Pronouncements of the Church on Vocations:

(a) Canon Law—

In Canon 1353 of the Code we read: "The priests, especially pastors, should give attention to boys who show signs of ecclesiastical vocation, and take pains to keep them from the contamination of the world, instruct them in piety, give them their first lessons in the study of letters, and foster the seed of vocation in them."

It would seem from the laws of the Church that vocations are not to be discouraged, but that, on the contrary, there is a fourfold duty placed on all priests and particularly on the pastor—to give attention—to preserve from contamination—to instruct—and to foster vocations.

(b) Instructions of the Apostolic Delegate:

Since the last meeting of the Seminary Conference, His

Excellency, the Apostolic Delegate, has sent to the Bishops of the United States a letter dealing with this very duty of preserving all true vocations, particularly during the vacation periods. Under date of May 5, 1935, he writes: "The Holy See, ever solicitous to maintain and preserve the proper spirit of their vocation in the students for the priesthood, strongly favors the summer villas. . . . It is most necessary that the proper safeguards be placed about the seminarians who return to their homes for the summer months."

(c) The Encyclical of Our Holy Father Pope Pius XI, *Ad Catholici Sacerdotii*:

"All should do their utmost to increase the ranks of strong and zealous members in the vineyard of the Lord; the more so as the moral needs of society are growing greater instead of less. . . . What prayer could be more acceptable to the Sacred Heart of our Saviour than 'The harvest indeed is great but the laborers are few. Pray ye therefore the Lord of the harvest that He send forth laborers into His vineyard.' . . . There are innumerable holy ways and countless holy means suggested by the Holy Spirit, and by all such salutary works we should strive to preserve, promote, and help priestly vocations."

So important to the Church is this matter of vocations, that the Holy Father has prepared a special votive Mass for Thursdays to honor "Jesus Christ, Supreme Eternal Priest."

## II. "THE LABORERS ARE FEW"

### (1) The Priesthood:

(a) *Priests*: Passing now from the general considerations, as to the extent and effects of this policy of curtailing vocations, it would be helpful to examine into the truth of the statements that the laborers are no longer few, but most abundant, and that in fact we have a surplus of vocations in the United States. According to the latest official statistics there are in the United States 20,523,053 Catholics. To minister to these Catholics there are 30,250

priests, about one-third of whom are members of religious communities. Allowing for the fact that a number of the religious and regular clergy are engaged in special priestly work apart from parish ministration, a fair estimate would show that the average number of Catholics to be ministered to by each priest is 1,000. It would seem that to properly take care of even our own Catholics this average of a thousand souls would indicate that many more priests could be used in this service of the Lord.

(b) *Churches*: The same conclusions in regard to the need of more priests may be drawn from a survey of the churches in relation to the number of priests. There are listed 12,680 churches with resident priests in the United States, giving an average of 1,600 Catholics for each church with a resident priest. Taking, as an average 1,000 Catholics as a goodly number for a parish, there would be need for a considerably greater number of churches and a corresponding increase in the number of priests to build and maintain them.

(c) *Dioceses*: A study of the Archdioceses of the country discloses the fact that the average number of Catholics to be ministered to by each priest in Boston, Chicago, and New York is 1,000, while in Cincinnati, Dubuque, and St. Paul it is 600. In the Province of New York, the average number of Catholics for each priest in Brooklyn and Newark is 1,200, while in Albany and Buffalo it is 600. In the islands bordering on the United States, in which many of our priests are ministering, there is an average per priest of 2,000 in Jamaica, and over 7,000 in Porto Rico and Manila. In Brazil, where there is a crying need for priests, there is but one priest in some parishes to minister to 40,000 Catholics. These facts do not indicate any surplus of priests, but bear out the contention that many more priests could be used with gainful results if properly distributed.

(2) *Replacements*: Turning now to the number of future priests, we find that in the United States there were 1,084 priests ordained last year. The number of deaths among

the clergy per year average 441, so that, in reality, the Church can look for an increase of about 643 each year to its ranks. Allowing for the religious and regular priests engaged in special activities, the average would be less than 500 additional priests each year to minister to the faithful. Were we to consider the non-Catholic field, in which the priest has an obligation to be engaged, our population of 130,000,000 would give an average of 5,000 souls to be ministered to by each priest. We are far from the saturation point, in the number of priests required to take care of our own Catholic flock, but to bring the other sheep into the fold would necessitate thousands of additional vocations. When one considers that during the past year converts numbered only 63,845, about three for each priest, it would seem that the prospect of making America Catholic is far in the future, unless the supply of priests who are convert-minded is increased, and more attention given to this field. Last month, the leader of the Moslems in North India appealed to his coreligionists to win for Islam the eighty million untouchables who have been advised to abandon Hinduism. He asks 5,000 Moslems to start the work of conversion. With 5,000 priests engaged in convert-making, real progress could be made in America.

(3) *Major and Minor Seminaries*: A survey of the number of major seminaries shows that in 1932 there were 93 major seminaries in the United States. In 1934, this number was reduced to 88, a decrease in two years of five. Instead of increasing to meet the needs of an increasing population, the number of our seminaries shows a decrease. The same holds true in regard to the number of students. The total number in the major seminaries is 7,800; of these, 3,222 are preparing for the religious orders and 4,578 for the secular priesthood. It is to be noted that while in the past two years the students for religious communities show an increase of 177, the students for the secular clergy show a decrease of 104. This same proportion of increase in the number of priests ordained for the religious and a decrease

for the secular clergy also is noted during the two years. There is no doubt that during the next two years of 1935-37 this decrease will be considerably increased.

A glance at the number of professors teaching in these seminaries shows a similar decrease. In 1934, there was a total of 891 instructors in the major seminaries, 664 belonging to the religious and 227 to the seculars. In the past two years, the religious instructors increased by 64, but the secular instructors show a decrease of 40.

(b) Preparatory Seminaries:

There are 81 preparatory seminaries in the United States, of which 15 are conducted by the diocesan and 66 by the religious clergy. That the number of preparatory seminaries devoted to the training of candidates for the major seminary is decreasing is evident from the fact that in 1924 there were 91 preparatory seminaries, in 1933 there were 85, while in 1934 the number was decreased to 81.

Lest it be thought that while the number of preparatory seminaries decreased, the number of students increased, the following data will be helpful. In 1932, the seminaries had a total enrollment of 11,562 while in 1934 it was but 10,122, or a decrease in two years of 1,440. As is to be expected, the number of graduates entering the major seminary from the preparatory seminary shows a corresponding decrease, for there were 102 less entering in 1934 than in 1932.

As the number of preparatory seminaries and the number of students enrolled in them are decreasing, it is to be expected that the opportunities for priests to be instructors are also decreasing. The facts verify the truth of this conclusion, for while in 1932 there were a total of 1,052 teachers in these schools, 605 religious and 338 secular and 64 of the laity, in 1934 it was reduced to 987, or a decrease of 65. This all-round decrease in the major and preparatory seminaries during the years 1933 and 1934 will, in all probability, be further accentuated during the years of 1935 and 1936, and, if continued, will mean a considerable lessening of the priests to be ordained in the years ahead.

## III. THE HARVEST IS GREAT

The truth of this statement is clearly brought home by listing the chief opportunities for service in the spiritual vineyard.

(1) *Leakage from the Church*: An article printed a short time ago contained the startling statement that the Catholic Church, which gained 39,528 converts in a recent year, in reality during the same period showed a deficit of over half a million born Catholics. Without entering into the controversy which followed as to the extent of this leakage from the Church, it is to be admitted that the parish census always reveals the sad fact that a large percentage have lost their Catholic birthright.

The following data is from the report of a very zealous pastor of a typical city parish with a population of 5,846 souls. The average Mass attendance is registered as 2,700; those legitimately excused through age, sickness, or work is 971, and the total number of church-going age, of whom there is no record of church attendance is 2,175. Included in this 2,175 are: (a) Adults who claim to be Catholics, but of whom there is no record of Mass attendance in years, to the number of 1,880; (b) high-school and college students, who admit irregular Mass attendance, or no church attendance, or the reception of the Sacraments in years, 50; public-school children who, either after Confirmation do not attend instruction or Mass, or who do not receive the Sacraments, 225. There are 347 children in the parish school. Of the public-school children, 347 attend instruction while 245 do not.

A personal visitation of every Catholic and non-Catholic family in one section of the parish showed that of 500 Catholics only 241 were practical Catholics. If conditions are as bad as they are in this parish, what must they be in those sections where no organized effort is put forth? In days gone by the leakage from the Church was accounted for by migration to the West, where there were neither churches nor priests. Now it would seem that it is the congested

cities which are responsible for the largest falling away from the Faith.

In a recent message, our Holy Father stated "the defect has been without a doubt that ordinarily our apostolate has been directed exclusively toward pious Catholics who need it the least, and has failed to make itself felt among those who are lukewarm, indifferent, who have withdrawn from God, and thus have had the misfortune of losing their faith."

(2) *Instructing the Youth in the Faith of Their Fathers:* In the United States there are listed 175 Catholic colleges, 2,165 Catholic high schools, and 7,950 parish schools, with a combined enrollment of two and a half million pupils under Catholic direction. Priests, Brothers, and Sisters engaged in the work of educating these millions are performing a task that cannot be measured by any statistics, but has not the time come when more priests could be utilized to give their entire time, knowledge, and experience to this all-important work? Our Catholic-school education has been in great measure turned over to the Sisters, and the priest's work has been that of hearing confessions, saying Mass, and giving an occasional instruction in religion. In Europe priests are engaged in the work of teaching, and if our surplus priests would enter this field they would invest it with a dignity which it needs and secure results which would be gratifying.

While two and a half million of our Catholic boys and girls are under the protecting care of the educational institutions of the Church, millions of our Catholics matriculate in anti-Catholic or so-called non-sectarian schools. A handful of Newman clubs, with a small number of priests assigned as directors, indicate on the one hand how little is the field being guarded, and on the other, what spiritual gain to the Church would result, if a number of well-equipped priests were assigned to this all-important work of saving the youth of today.

(3) *The Non-Catholic Field:* Of a population of 130 mil-



lions in the United States, 20 millions, or approximately 1/6 of the total are Catholics. Many know nothing about the Church, and now that Protestantism is disintegrating, are simply waiting for the priest to lead them to the light of faith. A prominent writer recently stated that the 110 millions of non-Catholic Americans constitute a real challenge to our priests.

With the zeal of a Saint Paul or a Xavier, with 30,000 priests as leaders and 20 millions of Catholics as an army, a united effort should be made to carry the light of faith to all these 110 millions. It seems evident that it is not a question of curtailing the number of priests, but of building up a large well-equipped army of zealous priests and people. There is a great deal of wisdom in Father Elliott's story, of the man who was found pounding frantically at the door of the Catholic Church, and when asked what he wanted, he replied that he wanted to be a Catholic.

(4) *Conversion of the Negroes:* The President of the Catholic Interracial Council, Dr. Hudson J. Oliver, a prominent Negro physician, in a recent address stressed the inroads that Communistic doctrines are making among the American negroes. America has a population of over 13 million negroes, six million of whom profess some religious affiliation; over five million belong to no Church at all, and 250,000 to the Catholic Church. The Archdiocese of New York alone has 25,000 Catholic negroes to be cared for, and the report of the New York Apostolate to the colored, shows that in the past two years, 765 converts have been made by the four priests on the Band. That the field is ripe for the harvest is evident from the fact that during the past decade, 35,000 negro converts have entered the Church and twice as many entered the Church last year as in the ten years past. In Africa there are 250,000 converts yearly among the negroes and 300 priests of African blood are laboring in the vineyard. Those engaged in the work report that the harvest is great, but that the laborers are

few, and their cry is that of the Master to send more laborers into the vineyard.

(5) *Preserving the Faith of the Immigrant*: Pioneer work has been done in years gone by in the work of preserving the faith of the immigrants, but with the limitation on the number coming from other lands, it is feared that the interest and zeal is dying out. The problem and the work is still with us for there are tremendous numbers from the islands adjacent to the United States, from South America, and across the border from Mexico, entering the United States each year. Practically all of these are baptized Catholics, but many are lost to the Faith, because there are no priests either to interest themselves in them or to minister to them. Priests, Brothers, and Sisters are needed in this field, which calls not for conversions to the Church, but for the saving of the flock already baptized into the Church.

(6) *The Foreign Missions*: That an army of priests is needed to bring the Faith to those who sit in darkness is strikingly revealed when we consider that in the population of the world there are millions who have never received the first Sacrament. During the past year 100,000 converts were made in China, the largest in 22 years, and the average of converts per priest is 18 yearly. What can be done by the laborers in the field, is vividly brought home to us by the report which is issued by the Maryknoll Fathers, on the occasion of the Silver Jubilee of their foundation. There are 165 Maryknoll Missionary Priests in China, Manchukuo, Japan, and Korea who are steadily bringing in 5,000 converts yearly besides the 4,500 dying who are baptized. Many, indeed, yet few, when one considers their objective, which is to convert the 25 millions who inhabit the sections assigned to them by the Holy See. There are 212 native students in their seminaries in the Far East, 100 schools are under their care, and a leper asylum serving over 300 lepers. The Maryknoll Sisters number 511, of whom 209 are working in the mission fields. All this has been accom-

plished by a small group of American priests and Sisters in the short space of 25 years and it is a clear indication of what can be accomplished towards the conversion of the pagan world by more laborers imbued with the same zeal for the cause of Christ.

#### IV. A VOCATIONAL PROGRAM

(1) *Fostering Vocations in the Parishes:* (a) *Selecting Vocations:* In the parishes an earnest effort must be made to keep alive among the people the need of supplying vocations not only to carry on the work of the priests who have finished their course in life, but to hearken to the pleas of the missions in our own country and throughout the world to come and help them: The priest must, however, carefully select from his school and altar boys only those who are outstanding in scholarship, piety, zeal, and character to send to the preparatory seminary and to the major seminary. If this selection is not wisely made, the candidates will not be able to persevere, and their failure will tend to discourage others.

(b) *Parish Pride:* We can instil a parish pride by featuring the number of boys and girls who have given themselves to the religious life, by surrounding the day of the First Mass with all possible solemnity, and by having throughout the year, prayers and novenas for holy and zealous vocations. No parish should be a spiritual parasite depending on other parishes to supply the vocations necessary for the priesthood, Brotherhood, and Sisterhood.

(2) *Preserving Vocations in the Seminary:* (a) *Admissions:* There is no longer any justification for overcrowding our seminaries as was the case when there was a shortage of priests, but, on the other hand, the full capacity of the seminary can well be utilized. It would not be a great financial burden for our larger dioceses to grant scholarships to students of their own diocese whom indeed they may not need, but who are willing to work in any section of God's vineyard where they may be badly needed.

(b) *Scholarship and Character*: Without raising the intellectual standards to such a height as to result in whole sale and drastic eliminations based exclusively on examination results, the authorities of the seminary can be more insistent than in the past, on the elevation of intellectual standards among those who are to be the leaders of the people. The priest of today should not only be a man of knowledge and sanctity, but he must also be a man of apostolic zeal; one whose ideal is not the minimum of work and the maximum of days off, but one whose interest and time is spent in bringing souls to God. The testing place of this character must necessarily be the Seminary, where his knowledge is estimated by intellectual tests; his sanctity by his fidelity to spiritual exercises; and his zeal in participation in extra-curricular activities, as well as his interest in all things conducive to the salvation of his soul.

It may be well to note that, as a matter of fairness to the students, this selection should be made, preferably before the candidate is admitted to the major seminary, but not later than the end of philosophy or the first year of Theology.

(3) *Placing Vocations*: (a) *An Active Interest*: Since it is true, that there is need for zealous priests, both in our own country and in the foreign missions, it would seem that an active interest should be taken by the seminary authorities in finding places for suitable vocations, lest such promising laborers be lost to the priesthood. Colleges and universities have established organizations to find places for their graduates, and large employers always try to make room for those who are regarded as assets to the business; but the zealous priest is always an asset in being about his Father's business.

(b) *A Central Organization*: Such societies as the Propagation of the Faith, the Extension Society, and others have been founded because of the need of finances to support the home and foreign missions. While it is necessary to back up the laborers in the vineyard with financial

resources, it is far more important to have some type of organization to heed their call to send more laborers to assist and carry on their work in the vineyard. The prospective seminarian who is refused admission, and the one who is approaching ordination, but who is rejected because there is no room, can do little himself, no matter how zealous he may be. With the need so great it would be tragic to lose promising laborers through a lack of interest, guidance, and encouragement.

(c) Temporary Placements: A few of the larger seminaries and dioceses have solved the problem by sending their surplus vocations to missionary dioceses in need of priests; granting them a little monthly allowance, and assuring them of a place in their own diocese when vacancies occur. Some there are who, as in the pioneer days in this country, prefer to remain in these outposts and continue the work of the Lord in the section of the vineyard which stands so much in need of priests. The seminary can do its share in this process of recommending, assisting, and encouraging vocations to find an outlet for their zeal in responding to God's call for laborers in His Vineyard.

In this respect we might profit by the experience of France, where one of the most pressing needs is to supply pastors to parishes without any priest. The Abbe Mangon, at the age of sixty resigned a parish, of which he had been pastor for 28 years, to start a parish community center at Larchant, a district without a priest. With two other priests he served a district of 140 square miles, comprising 13 villages; and whereas the territory was an ecclesiastical Siberia, owing to the spiritual coldness of the people, they soon had 3,000 communicants, and the catechism was regularly taught in 13 churches, in 11 of which the Blessed Sacrament was reserved. The example of Larchant was copied in several other places with wonderful results, and perhaps might be productive of some good in our own country.

*Conclusion:* From this survey of the laborers and the harvest, we might append the following conclusions:

(1) The field is ripe for the harvest. There should be a more intensive working of the fields already open as—the Stoppage of the Leakage—Religious Instruction of the Youth—the Home and Foreign-Mission Field; Organization for the Promotion of Social Justice, etc. Insistence must also be placed on the opening up of new fields, with a virgin soil as yet unplowed; e. g., Work among the Negroes—the Preservation of Faith of the Latin Races—the Organized Fight against Communism and Atheism—the Intensive Effort for more Converts—the Vacation-School Movement—the Legion of Decency—the Catholic-Theater Movement—the Literature Committee—Missionary Catechists, etc.

(2) The laborers are few: While we may well admit that we have a surplus of vocations of the type whose ideals and philosophy are the minimum of service and the maximum of days off, we cannot concede that we have enough of those Apostolic Vocations; who with the zeal and enthusiasm of the first priests, are willing to spend themselves in preserving and extending the Kingdom of God in the souls of men.

(3) In this adjustment, between the number of laborers and the extent of the vineyard, the financial difficulties present a real problem which must be faced. It is, however, not an insurmountable one and as more serious difficulties have been overcome in the past, so this can also be solved. In the early Church and in the missions in our own days, the faith was established with little or no money, but with vocations inspired by an apostolic zeal, a real enthusiasm, and a burning love for souls. This is the type of vocations needed today, and its seeds should be implanted in the elementary and high-school days, directed in the seminary, and lived in the priesthood.

With profit we can take for our guidance in this matter of surplus vocations the inspiring message of Pope Pius

XI, "All should do their utmost to increase the ranks of strong and zealous ministers in the vineyard of the Lord; the more so as the moral needs of the people are growing greater instead of less."

## TESTING THE GROUND-WORK

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Vocation to the holy priesthood may be analyzed after the manner of Sacraments—into *materia* and *forma*. The latter is the call by one of the Rulers of the Church. It is Vocation proper. The former, the *materia*, may be said to comprise, broadly speaking, the two essential requisites in the candidates: *idoneitas* or fitness and the *recta intentio*.

It is the duty of the seminary staff to exercise supreme vigilance over the candidate and to determine, as far as may be, the presence of these two requisites. Since a man's intention may be hidden in the inapproachable recesses of his free will, its presence can be determined by indirect evidence only. True, ordinarily his formal declaration should be a secure guarantee; however, in the final analysis only He knows for certain Who is the "searcher of hearts." The fitness of a candidate, physical and intellectual, moral and spiritual, is established by observation, recommendations, scrutinies, and various other tests. We are grateful to God when our analysis is proven correct, as is usually the case. But when we have erred, we will always find that some hidden weakness, some defect or propensity has escaped our attention. That condition may have developed because of a lack of cooperation with God's grace, but in nearly every instance its deepest root was buried deep down in nature's own make-up. Our observation had been lacking in depth and thoroughness. Perhaps the candidate's intention was not altogether right. Who can tell? Or, the intention may have been sincere, but it lacked strength and endurance. Here the word of our Saviour comes to mind: "The spirit is willing, but the flesh is weak." Human nature



is complex. Because of its physical, physiological, and psychical factors our two requisites, fitness and intention, are like the warp and woof in a texture; the one is intertwined with the other, and our problem is not an easy one to unravel.

Frequently the question is asked: What are the marks, characteristics, qualities, or virtues in a true vocation? I presume the question has never been answered to the satisfaction of all; neither do I propose to do so. If we go into detail, there are many requisites for a true vocation, and many of these requisites are essential, at least for the fruitful and successful carrying out of the ministry. We cannot enumerate, much less describe, them all. I am reminded of a Mohammedan legend. It has to do with two pillars in a shrine at the Mosque of Omar. They are closely set together. That servant of Allah who is able, either because of, or in spite of his corporal dimensions to squeeze through between these two pillars, is certain to enter paradise; and he who cannot, must forego that privilege. The example is somewhat crude, but it brings out a point. I would venture to set up not two, but four such pillars, and while I would hesitate to say that those who pass them unharmed have measured up to all the requirements of a true vocation, I do maintain that if they fail, they should be barred from advancing towards the sanctuary.

Our analysis must be deep, thorough, and patient. It will not avail to grant too much room to the operation of divine grace. *Gratia perficit naturam*. That is true in all cases. Grace does wonders in the shepherds and the sheep alike. Surely we cannot disregard it, for our young candidates are being groomed from their very teens to set supernatural motives to their natural acts; to raise their natural endowments to a supernatural level. As Saint Paul puts it, they are taught to turn "the image of the earthly" into "the image of the heavenly" (I Cor. XV 49), "until Christ is formed in them." (Gal. IV 19.) The Apostle himself boasts: "*Omnia possum in eo qui me confortat*" (Phil. IV

13), but we should not forget that he said these words long after his spiritual adviser, Ananias, had submitted him to a severe scrutiny. And we may be sure that when Ananias heard the words from on high: "This man is to me a vessel of election," (Acts IX 15) he had already discovered in Paul certain traits and qualities which assured him that this human vessel would admirably lend itself to be transformed into an extraordinary vessel of priestly grace.

Again the Apostle says: "*Gratia Dei sum id quod sum.*" The *stimulus carnis* proved no obstacle to him. There were *foris pugnae, intus timores*, but they failed to impede his progress. In fact he gloried in his infirmities. And yet the same Apostle used prudent discrimination in selecting his own companions. "Impose not hands lightly upon any man" (I Tim. V 22.), he admonishes Timothy. What can we infer from this, but that even in apostolic times the natural fitness of a candidate was tested before he was called. God gives His grace to all; His priesthood is reserved for a few, and to these few nature must give its best.

Grace does not necessarily endure; the indelible mark of the priesthood endures forever. And there is the great danger. It looms not, at least, not ordinarily, in the early days of the priesthood, when the soft morning breezes of Ordination Day still hover around the neophyte, when his heart is still aglow with the fervor of priestly youth. But when the ninth hour has struck, when the midday sun burns down upon him, when the journey grows weary, lonesome, and monotonous, then, if God's priest has not daily stirred up the grace which is in him through the imposition of hands, nature returns with all its dormant passions, with all its spiritual bleakness and morbid worldliness. This is the day which the spiritual advisers, rather than the candidate, must foresee and forestall.

The first seminary affords us a curious illustration. It is the contrast between Peter and Judas. Peter had his faults. Possessing a sanguine temperament, he had the spirit of contradiction; he was fickle, ambitious, at times

sluggish and cowardly. But his buoyant spirit rallied each time, and the Master's prayer strengthened him. The ruling passion of Judas was avarice. But this alone would not have proved fatal. His more telling weakness was his lack of truthfulness. This came to the surface, we may say, in his early seminary days, when he concealed his greed under the cloak of false charity. One of his fellow seminarians, Saint John, detected his hypocrisy because he remarks: "Now he said this, not because he cared for the poor; but because he was a thief." (John XII 6.) Had Judas been truthful and honest, he would have corrected his ways at an early date, humanly speaking. The Master saw through him. "Have I not chosen you twelve"; He said, "and one is a devil?" (John VI 71.) "Devil" from the Greek "*diaballein*," means a twister, deceiver, liar. The Master called him by his right name. And He laid bare his hypocrisy when He took leave of His disciple forever: "Judas, with a kiss doest thou betray the son of man?"

Our preliminary investigations should not deal with the virtues, as virtues, that must adorn the minister of the "mysteries of God." They are aptly and beautifully treated in spiritual works and treatises on the Holy Priesthood. Not the least among these is the recent Encyclical Letter "*Ad Catholici Sacerdotii*," in which the Vicar of Christ sets forth the holiness and learning that should distinguish the priest of today. Piety and chastity, obedience and charity, the Supreme Shepherd advises, are among the foremost priestly virtues.

A youth who applies for admission may be virtuous; in fact we will not take him, if he is not. But when we test his virtue, we should look at the roots rather than at the flowers and fruits. We should sound the depth and ascertain if the roots lie close to the surface or if they reach well down into the ground of his nature. We give due credit for every virtue, but not every item of such credit is listed in favor of a vocation. Every priest must become holy, but not every saint is called to be a priest.

The priesthood is not merely the most sacred office in this world of ours; it is also the most exacting office that human shoulders are asked to carry. And the modern world with its new social alignments rather increases than decreases the burdens and responsibilities of the priesthood. The priesthood is the glory of manhood. It is its glory and its supreme test. The priesthood postulates and requires the full strength, the full endurance, the full maturity of manhood. The priesthood cannot take chances; it does not entertain doubtful cases; it refuses to deal in negatives. The priesthood wants positives and wants them preferably in the superlative degree.

But if we are minded to start our search for certain fundamental requisites for vocation not in the supernatural sphere, nor among the virtues, can we indicate definitely where to concentrate our investigation? These requisites usually pertain to the whole man, his intellect, his will, his emotional life, his temperament. They may be called qualities, habits, principles or attitudes, but fundamentally they are manifestations of a man's character. He who thoroughly understands a boy's character will hardly ever misjudge his fitness.

Somehow I like to associate character with the *character sacerdotalis*. This is a *signum distinctivum, obligativum, configurativum, dispositivum*. Thomism holds that the seat of the sacramental character is the intellect; Scotism places it in the will. But wherever it may reside it surely has a firm and indestructibly sound foundation, if the candidate brings into the sanctuary a fine, strong, manly character.

In what follows I shall take for my guide the oldest and most venerable book on sacerdotal vocation, training, and spirituality. It is the Rite of Ordination in our Pontifical. Are we making sufficient use of this wonderful little manual? It should be put in the hands of our young aspirants in their early Latin classes. In it they will find both excel-

lent Latinity and wholesome, unforgettable spiritual lessons.

When the Bishop presents to the ordinands the Keys which are the *materia* for the Order of Porter, he says: "*Sic agite, quasi reddituri Deo rationem pro iis rebus, quae his clavibus recluduntur.*"

The language is that of ancient Rome. The safety of any task, of an office, of the community or state was considered in good hands if the officer or keeper could be trusted at any time to answer the summons: "*Redde rationem!*" Not as if Rome had taught the world anything new; the idea is as old as human society. Personal responsibility has been a vital factor in human communities from the very beginning, ever since there have been rational beings. And in our modern complex system human safety is made to depend more on personal responsibility than on steel girders, steel vaults, and systems of public safety.

No wonder Mother Church should embody this world-old requisite in the commitment of the very first office of the clerical state. She wants men who are not as "a reed shaken by the wind" but who stand firmly on both feet, who have the conviction that they have a post to fill, a work to do, and that they are accountable to "one mightier" than themselves. The Church has within her keeping the immortal souls of men, the sacraments instituted by her Founder, the infallible deposit of faith, material values by impeachable right, her good name and reputation. She cannot entrust these to hirelings but to shepherds who have care for the sheep; hence, her mission on earth, her life, and her existence depend on the responsibility of her ministers.

"*Providete igitur,*" the Pontifical admonishes, "*ne per negligentiam vestram . . . aliquid depereat.*" Negligence in the house of God is criminal. The Church demands *fidelissima cura in domo Dei*. The janitor must be at his post *diebus ac noctibus*. He must sound the bells and keep the door *ad distinctionem certarum horarum*. There is no room for easy-going, half-hearted, indifferent, independable sub-

jects. *Janitores Ecclesiae tuo pareant obsequio.* And as they open and close the visible temple, so must they strive to close the invisible temple to Satan and open its doors to God.

Our conclusion is that a young man, who lacks the sense of responsibility, no matter what his scholarship, no matter what his sanctity, and if he work miracles and speak prophecies, should never be given the keys of the *Ostiarium*, he should never pass the threshold of the sanctuary.

When the Bishop presents the Book of Lessons to the candidate for the Office of Lector he says: "*Estote verbi Dei Relatores.*" The "Word of God" is the "Word of Truth," because it proceeds from the "Spirit of Truth."

Truth is the outstanding theme throughout the Ordination of the lector. He is to study and to read the sacred lessons, *distincte et aperte, ad intelligentiam, et aedificationem fidelium.* As the Porters were warned against *negligentia*, so the Lectors are warned against *incuria*, "lest the truth of the Divine Lessons through their carelessness be corrupted to the detriment of those to be instructed!"

Philosophy teaches us various kinds of manifestations of truth. The Lector of the Church needs them all. He must be *absque omni mendacio falsitatis.* The Pontifical takes in the whole range of truth and truthfulness: "*Quod autem legitis, corde credatis, atque opere compleatis.*" He must believe what he teaches; he must practice what he believes. There must be distinctness on his lips, conviction in his mind, unction in his heart, and force in his action. That is the fruit of truth. It means truthfulness with himself, with God, and his neighbor and above all with God's Church. It means sincerity, candor, uprightness, frankness, and honesty. In their lives they must be "*ordinati,*" the Pontifical says: "*et agenda dicant, et dicta opere impleant, ut in utroque sanctae Ecclesiae exemplo sanctitatis suae consulant.*"

Judas was a liar, and the "father of lies" caught him in

his meshes. The Church is a church of truth. She is jealous of "the sound word that cannot be blamed." (Tit. II 8.) The lips of her priests must guard it; their hearts must keep it; their lives must exemplify it. If they fall—and fall they will—truth and openness will save them; hypocrisy and deception will wreck them. Nathanael was bold and brusque and blunt when he applied to the seminary but the Rector in His divine wisdom not only admitted but commended him: "Behold an Israelite indeed in whom there is no guile." (John I 47.)

And the lesson is: If a seminarian is found to be untruthful, if he is dishonest, if he lies and deceives, if he plays the hypocrite, even in small things, he is a weak subject for that office which is grounded "on the foundation of the Prophets and the Apostles."

For human nature it is a long road and a steep road from deceitfulness to truthfulness, and lest the Church suffer harm, it is well to bar any one from the care of the sheepfold "who entereth not," as the Saviour says, "by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep." (John X 1-2.)

"*Habete potestatem imponendi manus,*" the Bishop says as he ordains the Exorcist. Good judgment in the things of this world is a precious asset, but the power to impose hands upon those under the influence of the Prince of this world postulates judgment of the rarest kind. The Pontifical calls the exorcists *probabiles medici ecclesiae*. The Physician needs science, but more than that, judgment. For he has to deal *cum omni nequitia eorum multifor- mi*, with all the diseases and ills of the soul; he has to detect the snares and ambushes of the father of lies; he has to understand human nature in all its complexity and variety. And his judgment must be supported by will power and courage: *ut sint spirituales imperatores*. He must have the courage of his own conviction, to apply to himself the remedy he

prescribes for others: *ne illis succumbatis quos ab aliis effugatis.*

Judgment in the minister of the Church is not merely an adornment; it is a fundamental requisite. The history of the Church, the history of every diocese, the history of every parish, is witness to this truth. If a priest lacks learning it is detrimental; if he lacks piety it is sad; but if he lacks judgment it is fatal. The sacred Tribunal of Penance, the good name of the Church in the public eye, the peace and harmony of God's house, are placed in dire jeopardy.

We might pass a candidate on a *vix sufficiens* mark in certain requisites, for we may find a redeeming quality in another; but we may never pass him if his judgment is weak or doubtful.

Lastly, a lesson from the last Minor Order, the Acolytate. *Ad accendenda Ecclesiae luminaria mancipari*, the form for this Order reads. The word *mancipari* is significant. It is derived from *mancipium* (by the way a neuter noun), which forcibly expresses the idea of servitude, slavery.

In terms of the spiritual life, I believe, the Order of Acolyte, which advances the ordinand close to the altar, points in its monitions and prayers to the Illuminative Way. The purgative process is ended; the acolyte is instructed to follow closely in the footsteps of the Master, who is the *lumen verum*.

And yet all through the ceremony there are references and allusions to a quality, an attitude which really belongs to the natural sphere. We may call it obedience. A better name would be submissiveness or docility. I refer to a pliability of mind and will, which is absolutely indispensable in the candidate for Holy Orders not only because of the organization of the Church, which postulates conformableness in all ranks, but also because this quality is the groundwork for such virtues as humility, obedience, faith, and for the proper workings of the grace of God.

Pride is the root of all evil, the source of all sin, and sel-



fishness is the oldest and most corpulent daughter of pride. Docility is to pride what sandy ground is to the roots of the tree. There they cannot thrive or spread out.

Our Church is founded, on the one hand, upon the divine commission given to the Rulers; on the other, upon the obedience enjoined upon the subjects. As Saint Paul says: "*Omnia autem honeste et secundum ordinem fiant.*" (I Cor. XIV 40.)

When the Bishop blesses the ordinands he says: "*Ut sint Acolythi in Ecclesia tua.*" "*Acolouthéo*" means "to follow." To each of his new disciples the Master said on their entrance into the seminary: "*Sequere me*"—"Et secuti sunt eum." The acolyte and future priest must be a follower in the truest sense of the term: a follower of the Master, or he can have no part in Him; a follower of the Gospel, or he will make void "the word of God"; a follower of legitimate authority, or he will be a source of scandal and disruption; a follower of wise and sound traditions, or he will lapse into what Saint Paul terms "profane novelties." The parting request that the Bishop makes to the newly ordained priests, after they have celebrated the Holy Sacrifice together, is the promise of obedience, which is nothing else but docility grown up into a virtue. The Church is above all a Church of Peace, and proud spirits, rebellious spirits, dominating spirits, disturb her choicest possession.

In the Parable of the Good Shepherd, the Master, who considered it His chief duty to train His disciples for the holy priesthood, alludes in simple language to these four fundamental requisites for the priestly calling. He wants candidates who are truthful, honest, open, who enter "by the door into the sheepfold," for the thief "climbeth up another way." He wants men who have a keen sense of responsibility, who have "care for the sheep," who are ready to lay down their life for their sheep, not like the hireling who "leaveth the sheep, and flieth." He wants men who go before their sheep, and "the sheep follow him, because they know his voice"—a voice of wisdom, of prudence, of good

judgment. For the sheep "know not the voice of strangers." And lastly he wants men who shall make His fond hope of the ideal sheepfold a reality, when all shall hear his voice and when "there shall be but one fold and one shepherd"—a reality which is possible only if shepherds and sheep alike are docile, submissive, obedient to the voice of the Great Shepherd.

When the jeweller tests a rough diamond, he first takes it in his hands, he weighs it, feels it to see if it has the proper weight, power of resistance, durability. Let us call it the test of responsibility. Then he holds it against the sun to ascertain if it is pure, transparent, if its rays are brilliant—the test of truthfulness. Then he scrapes, files, and shapens it to suit his end after his own idea and to bring out its full power and beauty. This is the test of its intrinsic worth and if the diamond were a rational being we would call it good judgment. Finally he sets it in a gold frame or case where it serves the artist's particular purpose or usage. Again, if it were a rational being, we would call this the test of docility.

God's priests are the diamonds on the vesture of Holy Church of whom the Psalmist says: *Astitit regina a dextris tuis, in vestitu deaurato, circumdata varietate.*" (Ps. XLIV 10.)

## TEACHING THE SEMINARIAN TO READ THE BREVARY

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The obligation of the daily breviary looms very large in the mind of the candidate for subdiaconate. It actually burdens him more than his obligation of celibacy. He is often quite certain that the breviary rubrics are too intricate to be properly observed, and at the same time he dreads their non-observance, because they are so binding. He may be described as considering the breviary a sort of penance, imposed by the Church at subdiaconate: a constant trial, in which he can commit many a fault. And nevertheless, he is ordinarily taught the breviary by some older fellow student, who has been saying it hardly a year. Our own efforts have too often been limited to a mere supplementing of this student practice. And even in these efforts, we ourselves too often lay the emphasis upon rubrics and moral theology; and it sometimes happens that our teaching leaves the student more confused than he was before.

Discussion of the teaching of the breviary has, I believe, a very definite place in this seminary group. In the main, I am presenting a plea for the teaching first of what the breviary is, and what it should be to the cleric in Major Orders.

The breviary is the Church's prayerbook. It contains those prayers, which were said in what we would call her non-Eucharistic meetings, or more commonly her prayer-meetings. For the Church did have prayer-meetings, other than for the celebration of the Holy Eucharist; and this from very early times. How early, I do not know, but at least as early as the second century.

In the modern Liturgical movement, emphasis is rightly placed on the Eucharistic meeting, which we call the Mass; but there is likewise, what I consider both unfortunate and unhistorical, an emphasis on the Mass only: to the exclusion of other public services. And in view of the popularity of the non-Eucharistic services, this seems running counter to Catholic tradition.

The prayer-meetings did not detract from the Eucharistic meeting; they were in fact its complement. One may even assert that both services went side by side from the earliest days of the Church. Saint Luke, in the Acts, describes the religious life of the first generation of Christians, who were "continuing daily with one accord in the Temple and breaking bread from house to house." The latter part of these words has to do with their Eucharistic meetings: the former with their services of prayer and preaching. It is from this that the breviary is really descended.

But it traces its lineage through the Mass. For the Mass, as centuries of Christians have known it, is the combination of prayer-service with the Eucharist. The first part of our Mass, all that precedes the Offertory, is our legacy from the ancient Christian prayer-service. And there were times, perhaps more frequently than otherwise, when the prayer-service stood alone—days when the Eucharist was not celebrated.

All this is common knowledge: it constitutes the very rudiments of our study of the Church. But what is not commonly known is the relation existing between this very ancient prayer-service and the Divine Office. The latter is nothing else than an extension of the former.

Perhaps I may make my point clearer, by using the illustration of the devotion of Benediction, or more properly, Exposition of the Blessed Sacrament. That is an extension of the Eucharistic part of the Mass, and more especially of the elevation of the Mass. In it, the monstrance replaces the uplifted hands of the priest, and through it, the solemn

instant of elevation is extended, sometimes through the whole day. In an analogous fashion, the first part of the Mass, the prayer-service, is extended by the devotion of the Divine Office. The prayers of praise and petition, the sacred readings and chant of the official prayer-service that was united with the Mass are extended and repeated, sometimes throughout the whole day.

For the breviary, or as we may call it, the Divine Office, is a manifold repetition of the first part of the Mass, without its preaching. It consists always of psalms, scripture readings, response, and prayer. Whether one considers the Night Office, or the Day Office, Vespers, Matins, Lauds, or the so-called Little Hours and Compline, the fundamental structure is the same.

Each Nocturne has psalms, lessons, response, and formerly prayer, now said only at the end of the third Nocturn, when it is recited apart from Lauds. Each Little Hour and Compline has psalms, abbreviated lesson, response, and prayer; Vespers and Lauds likewise have psalms, lesson, hymn, replacing the response, and prayer. I could not but notice in the Good Friday morning service, with its three lessons, responses, and prayers, almost the identical framework of a Nocturne without its psalms.

It seems to me that this is the very first necessity in teaching the Divine Office to seminarians: the relating of it to the Mass, and emphasizing of its ancient character as the primitive prayer-service of the earliest Christians. What the Church prayed on Sundays and feasts before the Eucharistic service, what she prayed on other days without the Eucharistic sacrifice, that was repeated by the devout Christians many times in the course of the day. Devotion expresses itself by repetition within the same framework; it maintains the dominant theme to produce a rich harmony by many variations.

When we say the breviary, we will find it related very closely to the Mass of the day. Always there is the same Gospel lesson to be enriched by a sermon commentary. And

if the day is some saint's day there are the lessons of the second Nocturn to enlarge our knowledge of the holy one, and help us to imitate him. And almost every day, in the first Nocturn, there are the Scripture readings, which used to be the first lesson of the Mass, and still are sometimes, as on Ember Days.

Let us further exemplify this by a consideration of Lauds. In the Mass we have for hymn of laudation only the *Gloria in Excelsis*. But in the breviary, we have five psalms of praise together with one canticle of praise. And it may be of aid here to recall that the *Gloria in Excelsis* was part of the earliest known office of Lauds, quite as much as the *Benedicite* and the *Benedictus*. In a certain sense, one may take the second stanza of the *Gloria in Excelsis* as a description of the Church's worship in both prayer-service and Eucharistic service. *Laudamus Te, Benedicimus Te, Adoramus Te, Glorificamus Te. Gratias agimus Tibi, propter magnam gloriam Tuam.* We have the Divine office in order to give us greater opportunity to praise, bless, worship, and glorify Almighty God, than we can possibly have time for during the Mass.

The second point I wish to insist on in teaching the breviary to seminarians is, I think, its public and official character. It is not a private devotion, nor is it an individual devotion. It is above all a group devotion, approved by the Church, nay, ordered by her. We are quite prone to think of our breviary as coming down to us from the monasteries, and to add, from our knowledge of monasticism, that the monks were originally groups of devout lay people who went beyond the Church herself in their piety. I suppose that in this regard we think especially of the rule of Saint Benedict. And it is quite true that the Roman Church drew much upon the Benedictine spirit. But it is also quite as true, though not so well known, that Saint Benedict drew from the Roman Church, and exactly in this matter of the Divine Office. "*Sicut psallit Ecclesia Romana,*" he says explicitly in the rule. There was a Divine Office

in the Roman Church which bound the cleric, long before Saint Benedict's day. Indeed, exactly in Saint Benedict's lifetime, there was a reform in the office of the Roman Church (Pope Hormisdas, 514-523) which consisted chiefly in recalling the clergy to their duty of celebrating the Divine Office. We can trace back the obligation incumbent on clerics a full century earlier for ordinary days; and earlier still for special days. The cleric was to take part in the prayer-services, which the parish churches, but especially the basilicas, provided for the people. And these services were provided at a very early date. What Saint Benedict did was to regulate for his parish (if one may thus analogously describe a monastery) the services that were already an ancient tradition in the Roman Church of his day. The duty which lay on the secular priest of the Diocese of Rome was to provide these services, and to take his proper part in them. And those priests who were attached to the Lateran, Vatican, Ostian, and Sessorian basilicas had this obligation at least in the fourth century. In this regard there is a striking passage in the late second century Canons of Hippolytus. It is a synodal statement of the Diocese of Rome addressed to the priest: "On each day, when there is no public prayer, take the Scripture and read in it—let sunrise find the Scripture open upon your knees." On days when there were public prayers, every cleric had to be present, unless ill, or on a journey. The service he attended consisted of psalms, scripture lessons, and prayers: it was the Divine Office. (*Canones Hippolyti*; 21, 27, 37.) Our obligation to the breviary, therefore, comes to us not from any monastic source, but from the Church herself, compelling us to provide and attend prayer-service.

In this teaching of the obligation of breviary we have, of course, to keep in mind that what binds today is the law of today; but we have to approach the understanding of the modern law by giving it a base and reason. The Church imposes this obligation of prayer because she believes in this kind of prayer, and has so believed from the very be-

ginning of her existence. I have seen very strong prejudices, that came from a misunderstanding or misapprehension of the history of the breviary, removed by this type of presentation. And I have known a new attitude towards the breviary obligation to result from it. .

The candidate for subdiaconate wishes to be a man of prayer; he feels particularly the need of prayer as he comes close to "taking the step," as he says. And when he is shown that the breviary is the Church's own way of praying imposed very early on her own diocesan clergy, in order to keep up a constant source of praise and thanks to God, complementary to the Holy Eucharist itself, he is at once moved to want to pray as the Church prays. He has no vocation to the monastic life, but he has a vocation to priestly life, and when he is taught that this is the cleric's prayer, and the priestly prayer, it all fits in with his vocation. He sees himself called to participate in the Church's *Sacrificium Laudis*, as well as in the *Sacrificium Altaris*.

Then comes, in my opinion, the time to present the third important point about the breviary. It is the Church's prayer, rendered by a community of clerics. Only in this light can we clearly see how there can be *materia gravis* in the omission of one Little Hour: it is not an individual's omission solely—it is an omission of a body of the prayer to be offered in the name of the Spouse of Jesus Christ; this is no small matter. And the insistence must be put on the Community idea. A great deal should be said about the Church's ideal for her clerics' mode of life. Much emphasis must be laid upon the life, "according to the Canons." If the Church legislates about the breviary, she legislates about the whole day's activities of her clerics. All the moral theology and canon law about the breviary are part of the moral theology and canon law of the cleric's daily life. The Church wishes her prayer of praise to continue all over the world, wherever there is a congregation of believers, wherever there is a priest, or a cleric in major orders; and she wishes that cleric even



actually living alone to unite with all her other clerics. But if he is, for example, too ill to be "on duty," as we say, if he could not take his share in the community choir, were there such in his parish, the obligation yields to his illness. If parish duties take him away from the theoretically existing choir in his community, if his sermons, or his sick calls, or his confessions, etc., etc. there is, of course, imperative on him the duty of rearranging his mode of life to safeguard this obligation. Viewed from the real place in the Church's day of prayer, and he is ordinarily in a way the church of his territory for this purpose—the major cleric's breviary obligations can be treated in class with correctness and with profit.

It will not be amiss in this connection to note how important to the Church is this *Vita Canonica* in her constant efforts for the reform of clerical life. When we read of Augustine's making a monastery out of his cathedral house, as Bishop Eusebius of Vercelli had done before him; when we read of Pope Hormisdas recalling the clergy to the psalmody; when we read of the liturgical activities of Pope Saint Gregory the Great; when we read of the pledge given to the Pope, by the bishops who received consecration from him, of celebrating the vigils in their churches with all their clergy; when we read of the restoration of the chant in France under Pepin and Charlemagne; when we study the story of the Cathedral Canons, and then of the Canons Regular, and later of the institution of monastic chapters in the cathedrals, what should all this mean to us, if not the Church's constant effort to keep the services of prayer going in her cathedrals at least. And what were all these varied efforts connected with, if not the reform of the clerical life and Christian life? A priest was intended to be a man prayer, and the Church keeps him thus, and makes him consequently more a priest to his people, and hence a better priest, by the rules on the Divine Office, and prayer-services. All the diocesan retreats for priests concentrate on the devotional celebration of Mass according to the

Church's laws, and the devotional recitation of the breviary according to the same Church's laws. For next to the Mass, the Divine Office is the Church's way of making a holy people and a holy priesthood.

It must be indeed evident that for teaching the breviary we must not be content in explaining the mere mechanics of the breviary, or the mere casuistry. The whole liturgical movement, restored to us by our saintly Pope Pius X, should touch first the soul of the Liturgy. As in the Mass, so in the Divine Office, we must teach the Mystical Body, the Spouse of Christ, leading the Christ life. And then we can teach the order and the method of that life.

We have faced the difficulty of the priests' saying the breviary, even when he is not part of a liturgical community: he must try to have this community consciousness, even though he live alone. But although our diocesan clergy do not belong to a liturgical community in their priestly life, except in spirit, they have not been altogether lacking in experience of such a liturgical community life. Our candidates for the breviary have been living for years in the seminary, and previously they may well have been altar-boys in some well-ordered parish, where something of the Divine Office has had large place in public worship. In teaching the breviary, is no account to be taken of this experience of theirs? The student enters the seminary with some knowledge of Vespers, and each Sunday or Feast-day of his several years as a student he has attended community Vespers in the Seminary Chapel. He may well be assumed to know Vespers, and, therefore, also his Lauds, which is exactly the counterpart of Vespers. These are the offices to start with in teaching what I call the mechanics, or, if you prefer, the rubrics of the breviary. And, therefore, from his earliest days in the seminary he should be made more perfectly acquainted with these Vespers. The *Ordo* should be exposed in the Students' Bulletin Board, and its directions about Community Vespers should be made known to all on Saturdays and the eve of feast. The chant class

is a proper place for this: and the same applies to the Mass as well. The students will quickly learn the notions of First Vespers and Second Vespers, and of commemorations; and *preces* and *suffragia*. So when they come to their subdiaconate year they know their Vespers, and as I said before, their Lauds as well. The teacher has this foundation of knowledge to start with.

If he looks about for more, he will easily find it. What has been said of Vespers for ordinary days applies to Compline in Lent. The seminary has celebrated Compline on Saint Thomas' Day, and Saint Joseph's Day, and Annunciation Day, every year of the seminary life, and it will do so this year, his subdiaconate year. And in this connection I may suggest that a more frequent celebration of Compline in our seminaries would be wholly in the spirit of the Church.

Need I continue on this point? The seminarian on retreat, twice a year, has been accustomed during a whole week to say the Little Office of the Blessed Virgin up to the time of his subdiaconate retreat: and there is in this the known from which to work to the unknown in the professor's teaching of the breviary for the other offices than Vespers and Lauds and Compline. In the seminary life there is thus quite a bit of community celebration of the Divine Office, which can be utilized as the groundwork for teaching the Church's laws about the recitation of the breviary. All this, employed to the limit, will make this breviary class mostly a matter of review and practice.

There is another point in this connection which I think worthy of mention: and it is in line with what I have just insisted upon: there are several classes in the seminary which could be pointed toward the breviary. I refer particularly to the Scripture class, the class in the history of the Liturgy, and the Latin class. In the Scripture class quite some time is devoted to the psalms, as well as to other parts of Holy Writ. It is quite easy for such a class to be motivated in part at least by the use which the Church makes of the psalms in the Divine Office. For many years this has

been the practice in Brighton Seminary; and it is aided in a large way by a prize essay, competed for each year on various aspects of the liturgical use of the psalms. I must make special mention of the Latin class. We dignify it by the name Christian Literature. It is our adaptation of the old-time Patrology. But as part of it, each day there is practice in liturgical Latin. The texts always include the martyrology and the breviary selections from the Fathers of the Church.

I have mentioned this point last, because I think that herein lies our great difficulty in teaching the breviary: even, if I may be pardoned, in reciting the breviary. We do not know our liturgical Latin well enough; when all is said and done, Latin is still a foreign language to us. We cannot use it as our own language, although this is what the Church supposes in our recitation of the breviary. If we want to teach the breviary as a prayer, we must teach Church Latin, until perchance Holy Mother Church sees fit to make some changes in this matter. And we can do more, I think, than we have done. We can point our seminary life more to the priestly life, for which it is a training period, than we have done. Our task is to make priests not merely scholars. We must look to the graduate of our seminary as a man of prayer out in the parish, surrounded with many works for his people, but obligated to say the breviary. We must have not only a class to teach the mechanics of the breviary, in the subdiaconate year, but a constant coordination of the seminary life, its devotions and classes, and the outlook of the professors, such as will prepare the student to pray his breviary as well as to pray his Mass.

To teach a man who is not yet reading the breviary every day all the rubrics of the Office, one by one, would not seem altogether necessary or even advisable. I am afraid that it is the bewildering sense of the intricacies of rubrics taught before they are used in the recitation gives men the complex under which so many labor, viz. that it is difficult, even well-nigh impossible for the major clerics to use the

prayerbook the Church puts into his hands, according to the rules of the Church. The *Ordo* today is so complete that it should be hard for a man who can understand the *Ordo* to go wrong in the reading of the breviary, once he has understood the framework, or *ordinarium breviarii*. He should be told and taught where to find the sources of the regulations on the breviary, especially the rubrics in the front of the *Pars Hiemalis*. Once he begins to use the breviary he will then be tempted to go back to these sources and appreciate why this or that instruction is set down in the *Ordo*: *faber fit fabricando*. But we need not expect to make *Ordo* makers out of our prospective subdeacons before they are in major orders. Perhaps the value of the teaching of the breviary will not so much centre about the mechanical accuracy as about the soul of this prayerful service. Thus may we help the future priest the better to live up to his earnest desire to say his official prayers *digne attente ac devote*.

## SPIRITUAL CARE OF PREPARATORY SEMINARIANS WHO RESIDE AT THEIR HOMES

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It would be quite impossible to overemphasize the importance of spiritual training in our seminaries. Repeatedly, the pronouncements of the Holy See, based on the Council of Trent, have stressed the idea that aspirants for the priesthood should be trained from their early years apart from lay students. Repeatedly, our own Bishops, conforming to the regulations of the Third Plenary Council of Baltimore, have indicated that the primary reason for the existence of our seminaries is to impart that salutary spiritual discipline, inspired by the love of God, which can produce habits of regularity, solid piety, self-control, and self-sacrifice, the gems which should adorn the sacerdotal character. Our Holy Father, Pius XI, in his recent Encyclical on the Catholic priesthood repeats the sentiments of his predecessors when he says: "God Himself sows in the generous hearts of many young men this precious seed of vocation, but human means of cultivating this seed must not be neglected. There are innumerable ways and countless holy means suggested by the Holy Spirit, and all such salutary works which strive to preserve, promote, and help priestly vocations, we praise and bless with all our heart."

It is well to observe, here and now, that actual residence, segregation, and complete detachment have always been considered the ideal conditions under which, according to the mind of the Church, the plan for spiritual training can be prosecuted most effectually. The *boarding* seminary, both for major and minor departments, is the accepted and established method. Recent times, however, have revealed a new type of clerical training, a confessed innovation, in

this that it is a day school whose students continue to live in their homes. The preparatory day seminary, as a youthful newcomer among schools for the priesthood, presumes neither to invent new problems nor to solve the old. It keeps in mind the age-long efficiency of the boarding seminary and offers reports of its progress as the new trail is blazed. In that spirit it presents the present report *de re spirituali*.

The first impulse is to inquire what positive means of spiritual betterment the preparatory day seminary places at the disposal of its students. An examination of prevailing customs reveals a list of practices of piety rather astonishing in its approximation in number and range to those in vogue in the boarding seminaries of the land. Formal conferences on the dignity of the priesthood, prayers in common, with readings from the Scriptures and the "Imitation of Christ," the daily rosary, annual retreat, frequent Benediction of the Blessed Sacrament, special celebration of important Feast Days, May and October devotions—all these are to be found in the average curriculum. In the various schools special local customs also prevail, such as attendance at Pontifical Mass and Vespers in local cathedrals, the practice of short sermons by students at May and October devotions, formal visits to the major seminaries, and participation in Catholic Action by the teaching of catechism to poor children and zealous work for the Society of the Propagation of the Faith.

Conspicuously missing and regretfully lacking in the foregoing enumeration is the item of daily Mass and Holy Communion. This may not always constitute a special problem. Institutions having a mixed community may possibly extend dining-room facilities for breakfast to day scholars as well as boarders. Where the entire student body consists of day scholars a cafeteria service for breakfast may be feasible, but it entails extra expense upon students who must also buy their lunch at noon hour. Many years ago, Cathedral College, New York, made attendance at Mass the first exer-

cise of each school day. The rule was not abrogated, but in conformity with the decrees about frequent communion for all the faithful, it was altered to permit students to attend Mass in their parish churches and to take breakfast in their own homes.

The implications in the present topic rightfully focus our attention not alone on what the preparatory day seminary enjoins upon students while within its walls, but also on the spiritual care it exercises while they are away, at their homes. Nothing, of course, has been discovered to compensate totally for the loss of that seclusion from the world which has been traditional in both preparatory and theological seminaries. To make up in part for the loss of the system of total retirement, prominence has been given to the idea of cooperation on the part of pastors and parents. Before looking for flaws or failures in this phase of the new work some excellent results of its beneficial operation are worthy of notice. One result this system can claim as its very own. Outside of the blessing of Providence, no other agency can divide with it the credit for the vast increase in vocations for the priesthood. The students returning daily to their homes, known throughout the parish as students for the priesthood, serving at the altar in the parish churches and encouraging the smaller altar boys by the force of their very presence among them, are performing quietly, even unknowingly at times, a veritable apostleship for new vocations. It is an inspiring thing that every year in this Archdiocese 150 young boys even think they have the desire to stand one day at the altar and offer up the Holy Sacrifice of the Mass. We feel certain that the assemblage of this plentiful material is a direct product of the day seminary's cooperation with the parishes; moreover, the zeal of pastors is stimulated, inasmuch as their zeal does not end when the boy has begun his first year in college. The boy remains a charge upon his pastor, the pastor is informed of the regulations about daily Mass and Holy Communion, and that important item of spiritual



training comes immediately under the eye and the direction of the pastor. To this must be added the continued influence of a virtuous home, the continued safeguarding of the divine call by the parents who probably inspired the first thought of the now budding vocation.

It cannot be denied that, in such a system, the actual practice of piety is dependent, to a great extent, on the student's own initiative. If he fails, the intimate system of cooperation involving faculty, pastor, and parents is almost sure to bring the fact to light. It must be confessed that sometimes the pastor, sometimes the parents, sometimes the student himself may be, in this spiritual care, remiss. Most probably there *are* students who are not assiduous about daily Mass. There *are* some pastors oversolicitous in their care who insist that students not only be of service in the sanctuary, but also exact from them duties as sexton, or as hall-boys in rectories. There *are* parents who permit their student-sons to remain out of the home too many evenings and, therefore, exposed to bad companionship, frequentation of the movie theatre, too much participation in athletics and dramatics even in parish clubs, and to other distractions which may have a detrimental effect on the priestly vocation. In these days of the depression there *are* students who must be permitted to accept remunerative work in extra-curricular hours, and are thereby too physically fatigued for early rising, too occupied for active attention to exercises of piety.

Where spiritual apathy or outright deterioration is brought to the notice of the seminary faculty, the seminary can easily take appropriate action. Where it is not known, but where prudent judgment concludes that vocations are being dissipated and lost, is there need for directive action? I am not prepared to say what percentage of vocations is lost in the preparatory-day-seminary system. I *do* believe that the increased number of vocations which it inspires is sufficient to offset any loss. As a system, it is almost self-perpetuating by the apostleship for vocations which

it stimulates in the parishes. Occasionally information has come to hand of check-ups, carried on in certain institutions, weekly or monthly reports about Mass and Communion from parents or pastor. My own view is that such devices are not only unreliable, because of the possibility of collusion, but they savor of espionage, a nasty instrument which accomplishes no good purpose. The seminary should apprise both parents and pastors of the rules which it directs the students to follow while away from the classrooms. Information concerning the fidelity of the students to such direction does reach the seminary frequently through casual channels. Extensive check-ups would tend to make the rule about life at home a fetish, instead of a spiritual ideal. It might discover the laggard, but it would also discount the merit of worthy personal endeavor. Essentially, this problem of the boy in his own home is akin to the vacation problem in the major seminaries. The wiser directors of seminaries have always been opposed to those who would tinker and tamper and worry and try to control the seminarian while he is on his vacation. They have felt that the upbuilding of a solid spiritual fabric in the young seminarian's own soul, the learning of self-sacrifice and love of piety from his own free will, without too much fear and constraint, makes the best foundation for a genuine ecclesiastical vocation. If some vocations are impaired during the periods when the seminary does not actually exercise supervision, it is not wise to multiply rule and regulation, but to do everything possible in the period when students *are* under seminary jurisdiction. If some vocations are lost, we can measure against them many seminarians faithful of their own accord to spiritual duties, young men accumulating a large store of personal, positive virtue which will be a great help against that time when they will be confronted, without support, with the world-life which sooner or later the secular priest is compelled to face.

## AMATEUR THEOLOGY

(SUMMARY)

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MR. FRANCIS SHEED, CATHOLIC EVIDENCE GUILD, LONDON,  
ENGLAND

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For many years the Catholic Evidence Guild has been functioning in England. The work consists principally in public lectures and discussions of matters pertaining to the Catholic religion, conducted mainly in the open air, and in great part by members of the laity. Volunteers for this work are permitted to speak in public only after they have gone through a long and exacting course of preparation. They are men and women of every walk of life, and of widely divergent intellectual abilities.

It is found that in the beginning the chief object of an amateur theologian is to silence his opponent by overwhelming him with arguments. But later the speaker is brought to realize that the real purpose of his talk is to enlighten his hearers and to bring them to love the Catholic religion.

Scriptural arguments in the form of texts are usually not of much avail, because few people read the Bible today.

Many apologetic works suppose opponents who positively oppose. This is not the case today. People do not, for the greater part, positively oppose Catholicism. They are indifferent to it.

We train the speakers for the Guild for seven years, the instructions and practice being held twice a week. After a year and a half, if the candidates are satisfactory, they become junior speakers, and are allowed to accompany senior speakers, and take some part in public discussions. At the classes, each speaker in turn must speak to the entire group, just as he would address a street-corner gathering. To give him practice, they heckle him and bring up objec-

tions. The course of studies for the speakers embraces philosophy and theology. They must be able to see the relation between the various doctrines of the faith; especially they must understand the significance of the supernatural life. They must also have a good knowledge of the New Testament, particularly of the Gospels and the Acts of the Apostles.

The lectures are short and simple, without any effort at studied eloquence.

Experience shows that people are best taught about God through the Incarnation. It is very effective to point out to them the relation of religion to the problems of the present life, and especially to explain to them the value of suffering.

The success of the Catholic Evidence Guild is not to be measured by the number of people who are converted to Catholicism—although many have been brought to the Church—but rather by the number of those who are being taught to know God and to pray, even though they do not become Catholics.

When priests in sufficient numbers are available to conduct the work which is now carried on by the Guild, the lay lecturers will yield their places; for priests are much more efficient, especially because of the character of Holy Orders stamped on their souls.

# THE SEMINARY AND CATECHETICAL INSTRUCTION

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REVEREND JOAQUIN F. GARCIA, C.M., Ph.D., ST. JOHN'S  
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This paper will consider four points: (1) The attitude of the Church itself toward Catechetics; (2) the attitude of the seminaries toward Catechetics; (3) the Catechetics course in general; (4) the course in detail.

## I

### THE ATTITUDE OF THE CHURCH ITSELF TOWARD CATECHETICS

The various pronouncements of the Church in chronological order will indicate vividly the tremendous importance which she attaches to catechetical instruction. In 1884, the Third Plenary Council of Baltimore decreed that "it belongs to the directors of souls through themselves (*per se ipsos*) to feed the lambs of the flock. We wish that the rectors of churches or their assistants rather often on Sundays attend the catechism school, on week days the parochial schools, and the colleges and academies of boys and girls which are not conducted by priests. Teachers not priests, whether religious or lay are a great aid in the instruction of youth but the office of teaching the word of God does not belong to them (*munus sibi proprium non habent*)."

1905. Pius X in the Encyclical Letter—*Acerbo Nimis* decreed that these "regulations be observed and enforced."

(1) "All parish priests must teach catechism to their young boys and girls for . . . one hour on all Sundays and holy days of the year without exception."

(2) "Let there be canonically established in every parish the Society of Christian Doctrine."

(3) "On Sundays and holy days . . . all parish priests shall instruct adults (those more advanced in years) in the

catechism and this is in addition to the usual homily on the Gospel.

(4) To Bishops—Pope Pius X says in this Encyclical that the sole reason why faith is languishing and almost moribund in our age is because the office of transmitting Christian Doctrine is being either discharged negligently or ignored. (Recalled by Pius XI in *Provido Sane Consilio*.)

1917. Canon 1329 stated "that it is a most serious duty, especially of pastors of souls, to arrange for the catechetical instruction of the Christian people."

"Priests" are to teach religion in high schools and colleges. Canon 1373-2 states "Let adolescents (juventus) who attend the middle or higher schools, be given a fuller doctrine of religion and let the Ordinaries see to it that this be done by priests excelling in zeal and doctrine."

Seminarians should, if possible, assist pastors in catechetical instruction. "In the religious instruction of children the pastor can and furthermore, if legitimately impeded, ought to use the assistance of clerics living in the territory of the parish—1333-1; and priests and other clerics, not legitimately impeded, are to aid in this most holy work, even under punishments to be inflicted by the Ordinary," 1333-2.

Again—Establish the Confraternity of Christian Doctrine in every parish. "The ordinaries are to arrange that there be established the Confraternity of Christian Doctrine in every parish." 711-2.

"Classes in pastoral theology are to be had, with practical work (exercitationibus) added especially in the method of teaching catechism, etc." 1365-3.

1923. Pope Pius XI (by his *Motu Proprio*, June 29, 1923) instituted the Catechetical Office to supervise and enforce the laws in the Code.

1926. September 8, 1926—A letter from the Sacred Congregation of Seminaries and Universities of Studies concerning the Urgent Cultivation of Catechetical Instruction

stated that "the method of teaching Christian Doctrine" is a matter of "the greatest importance."

"Catechetical instruction of those not well educated in the deepest matters, is said to be something very difficult and very necessary and for this so great work, daily and diligent preparation must be had. This ought to be done in sacred seminaries: for, for this were they constituted. Doctrinal preparation is not sufficient but there is required pedagogical preparation and this is to be done through fitting rules (*praecepta*) and practical exercises."

Again 1926—Have pastoral theology class and practical work in catechetics, iterating canon 1365-3.

Again—clerics (or seminarians) are to assist the pastors in teaching catechism.

The Letter urges the Bishop to arrange that in the seminary catechetics be seriously cultivated; "therefore let the teacher of pastoral theology have frequent classes on the method of teaching Christian Doctrine; and let the clerics do this great work either in the seminary or in the churches, as prudence persuades."

1929. August 28, 1929—The letter of the Sacred Congregation of Seminaries and Universities of Study on more urgently (*impensius*) developing Oriental studies and Catechetics in seminaries "writes about catechetics lest there should be neglected for higher studies those things which seem more lowly but are really of much more necessity and importance." "This Sacred Congregation often has impressed (or stressed) that in each seminary, particularly among the theology students there *be instituted a school or special class of catechetics*." "Catechetics is the foundation of the whole as it were, priestly ministry, and the chief cause of its fruits and progress. Sorry to say often we see it neglected and these elements of religion very poorly presented to children."

Again—Have Pastoral class and practical work in catechetics. Let "Canon 1365 (Pastoral and practical exercises) be observed and seminaries be given a better method and be

inflamed with a greater desire of teaching the christian people and the youths particularly."

1935. January 12, 1935—The Decree *Provido Sane Consilio* of the Sacred Congregation of the Council on the Promotion of Catechetical Instruction—states that catechetical instruction is "the foundation of the whole Christian life." Catechetical instruction is "a task than which there is none more holy or necessary"; Catechetical instruction to children is "a matter on which enough can never be said," one which "must be primarily provided for and emphasized." "In Catholic schools and colleges religious instruction shall hold the principal place among the subjects"; this instruction is to be given "according to a suitable curriculum and method by priests who are skilled in teaching."

Again—the pastors are to employ the aid of seminarians (clerics). It then commands

(1) The Sodality of Christian Doctrine be instituted in every parish—and before all others. There is to be a Diocesan Catechetical Bureau.

(2) Catechetical gatherings at fixed times, courses of lectures for teachers, priest-visitors to inspect all the religion schools in the diocese, Catechetical Day in each parish. Every five years the bishops shall present an accurate report to the Congregation of the Council regarding the preceding enactments.

## II

### THE ATTITUDE OF THE SEMINARIES TOWARD CATECHETICS

After all these decrees one would expect an enormous amount of enthusiasm on the part of seminaries, with strong courses in catechetics, to which would be given a fair amount of time. I think one must conclude that many seminaries have practically ignored these decrees.

Now it would seem that there is a very special obligation on the part of seminaries to observe exactly the various decrees regulating the seminary curriculum and seminary



life, that when some one in the seminary preaches obedience to the canon law, the decrees, and the Holy Father, the seminary itself should set the example. Should the student note while making his course or later that canons and decrees have not been observed by his own seminary directors, he is very apt to conclude that these enactments are largely words. The principle we recall so frequently in parental training that "actions speak louder than words" is just as true in seminary education. "The future of the priest depends on the training he has received" says Pope Pius XI in *De Sacerdotio*. This training embraces what he observes as well as what he is told.

If a priest has not been prepared to perform one of his priestly duties, he acquires a sense of injustice and a feeling of inferiority. He feels that if he must do a work as a priest, in all fairness to himself and to others, he should be trained for it. This attitude explains, I think, why some priests will not teach children.

Now—regarding what the seminaries have done in catechetics—take the question of seminarians assisting pastors in the teaching of catechism. Canon 1333-1 affirms it. The letter of September 8, 1926, iterates it. 1935 *Provido Same Consilio* iterates it; yet only a few seminarians are engaged in this teaching. Father Bandas sent out a questionnaire to 87 major seminaries on their catechetics course. Thirteen seminaries reported that their students engaged in catechetical activity during the school year. The number of seminarians engaged was about 250 out of over 7,000. Now 250 seminarians is a small number to be reported out of those thousands, and 13 seminaries is surely not large. About 450 seminarians were reported engaged as vacation-school teachers.

The curricula of 50 seminaries embracing most of the larger ones were scanned in the last issue of the Catholic Directory. Of the 50, 15 listed no subjects. Of the 35 remaining, 26 did not list a professor of catechetics and 9 did. When one considers that almost every type of

subject was listed, such as Greek, English, expression, pedagogy, literature, biology, social science, these figures are not encouraging. What is perhaps more surprising is that only 24 of the 35 listed a professor of pastoral theology and 11 did not list pastoral.

In catechetics—do you know how many seminaries out of 87 consulted reported a full-fledged formal course on catechetics, according to the answers to a questionnaire received by Father Bandas, of St. Paul Seminary? Father says "Several" reported a full-fledged course; others stated that a professor was not available or that the curriculum was already so crowded that no more could be added.

Seventeen seminaries out of 48 consulted reported to the writer that they had a course in catechetics. Twelve reported definitely that they had not.

Father Baierl, of St. Bernard's, Rochester, stated at the Rochester Convention that "this science (catechetics) has too long been regarded as a stepchild by the seminary curriculum." "Twenty years ago the graduating seminarian was 'woefully untrained,' " he said, to teach little ones and "went forth, let us say it fearlessly, under the banner *Dabitur vobis*."

### III

#### THE COURSE IN GENERAL

Now what is principally needed in the seminary it would seem, is an interest in catechetics. (1) "A" course in catechetics, (2) for a reasonable length of time, (3) by a competent and enthusiastic professor.

The Church has given us the requisites for a good teacher of religion when in canon 1373-2 she stated that religion is to be taught in high schools and colleges by "learned and zealous priests." That must be the goal—learned and zealous priests. So the requisites for a good teacher may be considered: (1) Knowledge of the subject-matter. This can be presumed for catechetics. (2) Knowledge of the method of teaching that subject. (3) Enthusiasm.

Knowledge of method will be considered in Part IV. Here we shall consider enthusiasm, one of the most difficult qualities to develop in students or teachers. Zeal or enthusiasm seems to be contagious. Zeal seems to follow only zeal. It seems to pass from zealots to others by contact with zealots.

One might ask the question: Does our system of education develop enthusiasm for catechetics or for any other subject? Do we give our students not merely learning but a love of learning? Do our young priests continue their seminary studies after ordination and enjoy them? If not, one may wonder why? The answer to these questions will be the answer to the catechetics' problem of zeal.

Our whole education system is confronted with this problem. As a result of English courses in Catholic colleges do we produce Catholic authors?—from our history course, historians? Are parishioners who have completed religious courses in Catholic colleges, the most active in assisting the pastor or is he aided more by those who have received the least Catholic education, the laborers, the tradesmen?

At times in our system of education we drive and force our students into knowledge, making education appear a laborious job, a drudge, scourging them into study by exams, failures in marks, "leaving back" and punishment. Much of our system seems to be against human nature. We stress discipline and denial—and rightly; but sometimes we seem to kill interest.

The writer wonders whether one could not learn something in this matter from modern non-sectarian educational methods. Our present Holy Father in the Encyclical, *De Sacerdotio*, states that we should be "healthily modern." He says that we should have "no fear of even the most daring progress." He understands the need for interest and enthusiasm and procedure according to nature, for in *Provido Sane Consilio* he urges for "the parochial catechism class the announcing of catechetical contests with prizes, providing in moderation wholesome amusements and activities." Modern educators strive to work according to

human nature—and not against it. They seem to overdo this favoring of human nature and not develop the will sufficiently; yet they aim to have students like their work. They plan for the future and sacrifice some of the present. They seek to have students not merely learn but “do,” have them become interested and learn by doing, have them apply their subjects to real life, gain confidence, develop initiative; they minimize the exams and seldom “leave back” in class. School life is later life on a smaller scale. They figure that the students will be more than compensated by their “like” and enthusiasm for what they lose in discipline and formal knowledge.

Pope Pius XI by his constant stress on action, on Catholic Action, by his recent demand that seminarians actually teach catechetics while in the seminary, manifests a desire for procedure along what may be called modern lines.

One reason why catechetics has not been given reasonable prominence might be the fact that the seminary seems to pay little attention to any of the practical or “do” subjects. Along with catechetics and pastoral we might instance homiletics. Father Heck, in his book, lists three seminaries out of thirty mentioned which conduct a homiletics class for only one year of the course. We seem to concentrate on the “know” subjects, have what Father Schultze in his pastoral theology calls the fault of “Intellectualism.” Father Bandas, in his paper at the Rochester Convention, expresses the same idea when he says “while we spend four years in communicating theological information to our students, are we to admit that we have done nothing to train them how to communicate this knowledge to others? Is it true that public speaking, preaching, catechetics, the liturgy, sacred hymns and music—our chief instruments of reaching the faithful—are the most neglected subjects in the seminary curriculum?” If the answer is in the affirmative, as is hinted, then catechetics is laboring under the handicap indicated.

It would seem that seminarians might well engage in a

fair amount of actual apostolic work for the poor, for the foreign mission, for the home missions, and assume a reasonable share of catechetical work, not because their work is absolutely necessary in the sense that others cannot do it, but because it seems to be part of their training. It seems to be the psychological procedure. If later they are expected to spend themselves working for souls, it would seem that in the seminary they should develop the habit of working for souls, should acquire or develop the apostolic point of view. Then they pass at ordination from restricted enthusiastic doing in a small way to more expansive doing. If teaching catechetics and other such activities interfere with discipline, perhaps our idea of discipline should change. If there is no room in the curriculum for catechetics, perhaps our idea of its importance relative to other subjects should change. The Church says—establish a course in catechetics and have the seminarians engage in practical catechetical work.

#### IV

##### THE COURSE IN DETAIL

Regarding the actual course, it would seem that the prime requisite is interest on the part of the seminary and an enthusiastic professor, one who in turn will develop an interest in and zeal for catechetics in his students. Placing catechetics late in the theology course would give it an importance which it should possess. At least two hours a week for a year would seem to be required. Fourth theology is the ideal year if the students are not permitted to teach outside. Father Heck, in his book on the seminary curriculum, recommends three hours a week for the latter half of fourth theology. If the students teach children, it would be better to have the course at the time or just before they do their teaching. A large supply of modern books on catechetical instruction, that is, a catechetical library, would seem desirable and would be very helpful. Excellent books have been written.

The texts used in seminaries, according to Father Heck, are Sharp's Aims and Methods in Teaching Religion used by (4) Seminaries, Bandas's Catechetical Methods (3), Pace's Catechetical Notes (2), Sheehan's Apologetica and Christian Doctrine. (1), Spirago-Clarke, the Catechism explained. (1), Stieglitz—(1), Diocesan Syllabus (Newark) (1). It would seem desirable that early in the course the professor inform the students of their duties as priests to the catechism and religion class. The decrees and canons of the Church could next be manifested to them indicating the intense interest of the Church in the subject. A very important point would seem to be the definite establishment of the aim to be attained by the catechism class—that it is not merely a question of knowing now but also of "doing" now, and by such "doing" for themselves and for others, of receiving a training for their future.

A knowledge of fundamental educational psychology regarding children might be taught. In answer to a questionnaire sent out by the writer, many Sisters who had observed priests teaching catechism to children in the parochial schools, recommended a course in Child Psychology. Seminarians who had taught children in the summer vacation schools reported, in answer to a questionnaire presented to them by Father Collins, S.S., that some of their great difficulties were understanding the children, obtaining their attention, and using suitable methods.

A little information on general methods of teaching would be very valuable. Finally—concentration on the various catechetical methods, standard methods such as the Sulpician Method, the Psychological or Steiglitz Method, the Eucharistic Method, Doctor Shield's Primary Methods, the Sower Method. Seminarians should see these actually used if possible. This could be accomplished by permitting students to observe the teaching of instructors considered expert.

Particular stress might be given to projects by which the students themselves do or make something. Many books are now written which contain excellent aids and sugges-

tions in this matter of projects. Charts, maps, pictures can be easily obtained. Students could be directed to the national headquarters of the Confraternity of Christian Doctrine in Washington for information on this topic.

The seminarians, if at all possible, should actually teach children under the supervision of a good teacher, their own professor or one known to be an excellent teacher of children. Then mistakes could be corrected. If no supervision can be obtained, they might well teach, nevertheless, and try the various methods and practices recommended in their course, depending on "trial and error" to correct faults. There is the danger of becoming confirmed in bad habits of teaching; yet there is less chance at that time with a catechetical course and a chance to discuss, than later. If no teaching of children is possible, it would seem that practice teaching in the seminary itself under supervision would be very helpful. Teaching in the summer vocational schools is excellent work for many reasons.

After such a course as that described in the preceding paragraphs, we could expect young priests to leave the seminary confident and enthusiastic, themselves thoroughly equipped to teach the young and ready to assist Sisters and lay people in this instruction which is deemed so important and so necessary by Holy Mother the Church.

# MINOR-SEMINARY SECTION

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## PROCEEDINGS

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### FIRST SESSION

TUESDAY, April 14, 2:30 P. M.

Very Rev. Francis Luddy, Chairman, called the meeting to order and recited the opening prayer. He welcomed the Reverend Fathers present and expressed the hope that the discussions of the Section would prove profitable and interesting. The Reverend Chairman announced that Very Rev. Francis N. Ryan, C.M., Secretary of the Section, had been appointed Dean of the Graduate School of Niagara University, and named Very Rev. Alphonse Simon, O.M.I., Acting Secretary.

The minutes of the meeting of the previous year were read and adopted as read. The Reverend Chairman reported that the recommendation made the previous year by the Committee on Nominations to the effect that the Chairman of the Section be, *ex officio*, a member of the General Executive Board of the Association had been accepted by that Board and so ordered.

The following were appointed members of the Committees on Nominations and Resolutions: Very Rev. Henry J. O'Brien, Very Rev. Leo E. Hoen, A.M., Very Rev. Alphonse Simon, O.M.I.

Father Luddy explained that the round-table informal discussion of problems of interest and importance to minor seminaries had proven so popular and helpful that he had thought it best to plan the entire work of the Section around this discussion. The subjects chosen for study were taken from the Encyclical of the Holy Father: "Make piety, purity, discipline, and study flourish in the Seminary."



The Reverend Chairman introduced Very Rev. Alphonse Simon, O.M.I., St. Henry's College, Belleville, Ill., the speaker of the session. The subject "Piety and Purity in the Seminary" elicited much interest and discussion. It was generally agreed that the Encyclical had solved a number of problems for the faculty of the seminaries. At the close of the discussion, Father Simon made an appeal to cultivate a better understanding for and appreciation of liturgical life and piety of the Church.

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#### SECOND SESSION

WEDNESDAY, April 15, 9:30 A. M.

Rev. Raymond J. Campion, A.M., Cathedral College, Brooklyn, N. Y., led the lively round-table discussion on "Study in the Seminary." Class supervision, teaching the student how to study, supervision of assignments by teachers, the place of Greek in the curriculum, eliminating the mentally unfit student, the need of teacher training, were some of the problems discussed under Father Campion's direction. The meeting adjourned at 12:15 Noon.

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#### THIRD SESSION

WEDNESDAY, April 15, 2:30 P. M.

This was a joint session of the Seminary Department and the Minor-Seminary Section, the report of which will be found in the Major-Seminary Department.

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#### FOURTH SESSION

THURSDAY, April 16, 9:30 A. M.

Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind., led the discussion on "Discipline in the Seminary," which proved so interesting that it was difficult to bring it to an end. Of the many problems touched upon and discussed, the following may be mentioned: the appeal to obedience

through love and reason, the importance and success of treating each case individually and privately if at all possible, the help which can be derived from a well-directed students' council, and in the day school, the enlisting of the aid of the mothers of the seminarians, as is done with conspicuous success, in the Little Seminary at Buffalo, N. Y.

The discussion was terminated at 11:15. The Very Rev. Alphonse Simon, O.M.I., Chairman, presented the report of the Committee on Nominations. The following officers were nominated for the coming year: Chairman, Very Rev. Francis Luddy, Rochester, N. Y.; Vice-Chairman, Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.; Secretary, Rev. Martin H. Marnon, A.B., Buffalo, N. Y.

The officers were elected as nominated.

The Very Rev. Francis Luddy thanked the Fathers for the confidence placed in him by electing him to office for the third time and pledged himself to continued effort on behalf of the great work done by the minor seminary. He expressed his happiness at the enthusiastic, kindly, interest shown in the meetings of the Section, thanked the Fathers who had led the discussions and all the priests present, who had given the discussions of their experience and their knowledge. As the meetings had proven of interest and value to all present, Father Luddy expressed the hope that many priests of the minor seminaries would attend the meetings at the next Convention.

Prayer was said and the meeting adjourned.

MARTIN H. MARNON,  
*Secretary.*

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